Ameen Rihani Museum

متحف أمين الرَّيحاني

# Bibliography on Ameen Rihani

# مراجع حول أمين الرَّيحاني

## المجلّد الأوّل

## Vol. 1

### 1903–1939

Ameen Rihani Museum Archives أرشيف متحف أمين الرَّيحاني

ARMA

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Book No. 1

14 Arab American Youth تكريم الريحاني
15 The Arab National League تكريم الريحاني
60 In honor of Rihani

Catalogue No. 1 of newspapers clippings in English, French, German, Russian, Spanish and Italian

The Rugooniyat pages 1-13
Quest of Mystics - 17-22

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# The Bulletin
San Francisco

SAN FRANCISCO'S GREAT HOME NEWSPAPER

1920

he following item of interest to you appeared in THE BULLETIN of Sept. 18 on the Book Page.

## The Luzumiyat

rian Poet-Philosopher from Whom Omar May Have Borrowed.

NO matter how sophisticated he has since become, who can recall his first reading of the ubaiyat without something of a hrill. Mine came in the garden of a eloved professor who had given me beautifully printed and finely illustrated edition. I had been undergong the tortures of metaphysics and mar came to me with all the deght of a long cool draught of wine erved to a weary traveler on a sunaked desert. I drank and drank till ntoxicatd with those more than satfying stanzas. At last I had authrity to make fun of the philosophers. Then came a thousand and one uestions. Where did Omar end and itzgerald begin? How much of the ersian was the foundation of these quisite lines? Had there been the cilities I would have studied the iginal, but it was necessary to wait r Justin Huntley McCarthy's prose ersion. It was enough—both Omar nd Fitzgerald were justified.

The convincing stanza was:

"Since life flies, what matters it hether it be sweet or bitter? Since r soul must escape through our s, what matters it whether it be at aishapur or Babylon? Drink, then, r after thou and I art dust, the oon will for many days pass from r last to her first quarter, and from r first to her last."

hether at Naishapur or Babylon,
hether the Cup with sweet or bitter run,
The wine of life keeps oozing drop by drop,
e leaves of life keep falling one by one.

Many of us had outgrown our Omar fore the eighteenth amendment me to make a mockery of him, as so many other of the joys of verse d prose. He was cheapened by too ich quotation by those who merely bbled.

* * *

BUT there is a new interest in him and it comes in the form of a translation of "The Luzumiyat" Abu'l-Ala by Ameen Rihani. One nnot think of Omar as a Persian giarist of the Syrian singer, yet the nilarities are most striking, and re is no question of Abu'l-Ala's iority. Of the two men the Syrian the deeper thinker and the much re courageous. Well may the brilnt translator speak of him as "the ltaire of the East." In some reects he is even more modern than sage of Ferney. Neglected for centuries he should become the erary discovery of the age and rein a delight until he too becomes subject of all too familiar mistations.

* * *

IS so obviously a book to buy nd enjoy there is no need of giving more than a few of the typi quatrains. With a page at our posal we would present a sumry of the interesting biographical oduction, and add to the transr's admirable list of parallel sages—he has by no means furned them all, and some of the t striking he has overlooked. His es, however, are more than suffit proof of the genuineness of his k.

And now to try selecting the most tempting of so many tempting quatrains.

Tread lightly, for the mighty that have been
Might now be breathing in the dust unseen:
Lightly, the violets beneath thy feet
Spring from the mole of some Arabian queen.

I heard it whispered in the cryptic streets
Where every sage the same dumb shadow meets:
"We are but words fallen from the lips of Time
Which God, that we might understand, repeats."

How oft when young, my brothers I would shun
If their religious feelings were not spun
Of my own cobweb, which I find was but
A spider's revelation of the sun.

Mohammed or Messiah! Hear thou me,
The truth entire nor here nor there can be;
How should our God who made the sun and moon
Give all his light to One, I cannot see.

The Prohpets, too, among us come to teach,
Are one with those who from the pulpit preach;
They pray, and slay, and pass away, and yet
Our ills are as the pebbles on the beach.

And though around the temple they should run
For seventy times and seven, and in the sun
Of mad devotion drool, their prayers are still
Like their desires of feasting-fancies spun.

Oh! let them in the marshes grope, or ride
Their jaded myths along the mountain-side;
Come up with me, O Brother, to the heights
Where reason is the prophet and the guide.

Alas, poor Reason is not much the guide, but what a courageous old soul he must have been to have said that more than 900 years ago in such a country! Naturally the translator is responsible for many phrases inspired by the English poetry of a much later day, but there are turns to his lines that leave no doubt. (New York: James T. White & Company; price $1.50.)

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"Glasgow Herald" 8/21/20

POETRY

THE LUZUMIYAT OF ABU'L-ALA. Translated by Ameen Rihani. $1.50. (J. T. White, New York.)

[Abu'l-ala was a Syrian poet who lived at the end of the tenth and beginning of the eleventh century, and has long been recognised as one of the greatest Islamic poets, although this appears to be the first translation into English. Considered by many critics as a greater poet than Omar, he is the Muslim sceptic par excellence, sick of the creeds and constantly appealing for a return to pure rationalism. This mocking scepticism he expressed in singularly beautiful verse, sometimes haunting in its pathetic questioning at the heart of life in his Lazum-ma-la-Yalzam and Suct-uz-Zand. From these Mr Rahini has worked out a poem in Fitzgeraldine quatrains which is at his best noble and striking verse, which may give Abu'l-ala the place in the hearts of English readers which his admirers think Omar has unjustly usurped.]

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# The New York Nation
20 Vesey Street

From the Issue of Sept. 21, 1919

ANOTHER interesting version from the Orient presents selections, in 121 quatrains, from "The Luzumiyat of Abu 'l-ala" (James T. White), made by Ameen Rihani. Naturally enough, the translator has followed the manner and stanza of Fitzgerald, and presumably has thrown some little emphasis on the passages which exhibit the notable kinship between the meditations of Omar Khayyam and the earlier Arabian skeptic. An introduction gives a useful account of Abu 'l-ala, whom Mr. Rihani calls "the Lucretius of Islam, the Voltaire of the East." The versions he admits not to be literal; for the most part they follow pretty successfully, though at a distance, Fitzgerald's fascinating blend of lyric fluency with epigrammatic point. The eighteenth quatrain will exhibit this, and at the same time represent one of the outstanding resemblances to the Rubaiyat:

Tread lightly, for the mighty that have been
Might now be breathing in the dust unseen;
Lightly—the violets beneath thy feet
Spring from the mole of some Arabian queen.

The format of this little volume is most attractive, but it deserved better proof-reading; and both introduction and text need some correction on behalf of English idiom.

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"The Luzumiyat of Abu'y-Ala," by Ameen Rihani. James T. White & Company, New York.

Mr. Rihani's translation of the quatrains of the Syrian poet-philosopher is an excellent piece of literary work. The "Rubaiyat" is strikingly recalled, but as Abu'l-Ala lived years before Omar Khayyam, he cannot be suspected of imitation. The poet is a prohibitionist, and a follower of no sect.

Atlanta Journal, Atlanta, Ga.

Sep. 20, 1920

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THE INDIANAPOLIS NEWS
Indianapolis, Ind.

2/17/21

**"The Luzumiyat of Abu'l-Ala."**

The lovers of Omar Khayyam will find pleasure and interest in a recent translation of the work of a Syrian poet of ten centuries ago by Ameen Rihani. The resemblance between the two orientals is so striking as to make it seem almost certain that Omar knew, and was greatly influenced by the older Syrian poet. There is the same pessimistic philosophy of life, the same cynical skepticism toward all religious creeds. Abu'l-Ala (the Father of the Sublime), however, was much more ascetic than Omar, and found no solace in the cup which cheered the tentmaker. In fact, he was a "bone dry" prohibitionist, and was truly modern in his social tenets. The Luzumiyat means simply a way of rhyming. Mr. Rihani has, however, chosen the same verse form as that used by Mr. Fitzgerald in his famous translation of the Rubaiyat, and has made good poetry. (New York: James T. White.)

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...are supported by their king."

* * *

Let it not be supposed that he is independent. He has been receiving regularly a handsome stipend from the British Government which will cease as soon as he forgets to be grateful. And he is not likely to forget; he has thousands of hungry mouths to remind him. But unlike other Arab leaders who have received similar stipends, he has apparently succeeded in maintaining the impression that he is doing a favor in accepting it. He considers that it is not large in proportion to the service that he renders. He is the only man who has used the English, instead of being used by them. Rihani gives this significant passage:

> His Highness was in a brown study. And then, as if waking from a trance, he uttered a sharp, "Hearken: I will inform thee. When the Inglaiz want something, they get it. When we want something, we have to fight for it. I will put my seal,"—he punched the palm of his left hand with the knuckles of the right,—"if Great Britain says, You must. But I will strike when I can."
>
> The coffee-bearer poured for the Sultan, who took two sips, shook the empty cup—meaning sufficient—as he returned it, and resumed.
>
> "I will strike when I can. Not in betrayal, Allah be my witness, but in self-defence. What I cede of my rights under force, I will get back when I have sufficient force, *inshallah*. No words can be more plain and clear."

The two burning questions are: Is Ibn Sa'oud as incorruptible as he appears to be? Is he sufficiently intelligent to employ the scientific aids necessary to create a modern Arab state?

As to the first question, experience shows that regular stipends, with the comforts that they afford, are as poison to the hardy Bedouin. While Ibn Sa'oud consents to use a high-powered automobile, and certain other modern conveniences, he has up to now resisted the insidious influence of luxury. In this he has shown himself infinitely superior to the "brood of Hussein," Ali, Abdullah, Feisal, and Zeid, those amiable pawns who allowed themselves to be played with by Lawrence and the other Pan-Arabists.

Turnover to p. 65
Hemstreet

reefian brothers have succumbed completely. ...s fallen far since he was chosen as a prophet ...nel Lawrence; personally unpopular in his ... of Iraq, he lives simply for his trips to ... where he tries alternate régimes of health ...d cabarets, his only anxiety being to avoid ...he royal salary which is contingent upon his ...avior. His brothers are equally practical. ...oud will probably resist all such temptation. ...ney he accepts is not for his personal use; it ...ctly to the maintenance of his followers.

...e will never be able to refuse it on any ... however proud, until he can provide suffi... ...venue otherwise. This will involve the use ...e and organization in a modern sense. Will ... of the desert be equal to his new problem? ..., moreover, know how to make place in his ...al despotism for the democratically-minded ...telligentsia who look to him for leader-...

...i has evidently taken Doughty as his pat-... ...d very wisely, too. He has written an excel-... ...t, humorous, colorful, and balanced in judg-... He has a certain virtuosity which leads him ...rishes and arpeggios, especially at the begin-... that his style sometimes approaches "man-...nglish." But he deserves great credit for ...terested and tolerant spirit, since as a Syrian ...n whose native language is Arabic he prob-... to overcome more Moslem prejudice than ...erner would have encountered on such a

NEW YORK EVE SUN

JAN 11 1919

## An Arab Seer.

It is nine centuries since the Arabic poet Abu'l-Ala philosophized and sang in Bagdad and Syria. He has enjoyed a modest place in the encyclopædias, and students of Arabic literature of course knew him. The German Kremer and the Englishman Nicholson considered him critically in their books on Arabic thought and writings, and Prof. Margoliouth printed "The Letters of Abu'l-Ala" in 1906. But he has had to wait until to-day for anything like a representative translation of his songs in English.

Now we have a sample in "The Luzumiyat" (James T. White & Co.), which is a selection of quatrains from his "Luzum ma la Yalzam" and the "Suct uz Zand," rendered into English by Ameen Rihani. The version is fairly fluent although Mr. Rihani is by no means a Fitzgerald. As to that, inspired interpreters like Omar's do not happen often within any given millennium.

Mr. Rihani's book is soundly workmanlike, with adequate scholarship, and is often very felicitous. He has done a real service to modern understanding of an important though slightly known literature in presenting these selections with sufficient annotation.

Abu'l-Ala, as von Kremer said, was "a poet many centuries ahead of his time." He was neither Moslem nor Christian, but a believer in the supremacy of ethics. An ascetic without bigotry, interested in social and political as well as religious problems, he was something of an Arabic Voltaire, as Mr. Rihani hints, without the great Frenchman's sardonic wit and occasional humor.

Of course the comparison to Omar is inevitable. Abu'l-Ala antedated him by half a century, so if there was a debt it was on Omar's side. Thus, as Mr. Rihani gives it—

The sable wings of Night pursuing day
Across the opalescent hills, display
The wondrous star-gems which the fiery suns
Are scattering upon their fiery way.

Of course one thinks of Omar, but the advantage remains with the Persian—and Fitzgerald. Or, from Abu'l-Ala:

Hither we come unknowing, hence we go;
Unknowing we are messaged to and fro;
And yet we think we know all things of earth
And sky—the suns and stars we think we know.

Of course the central idea was there before either Abu'l-Ala or Omar. The skill of either lies in its gathering up. The Arab, who was blind, or nearly so, from his childhood, is the more virile and suggestive of the two in spite of the forbidding, somewhat caustic quality of his philosophy. It is excellent to have a sample of him in convenient English form.

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"The Luzumiyat of Abu'l Ala."—Translated by Ameen Rihani.

Was Omar Khayyam an imitator or a plagiarist? This Syrian philosopher antedated the Tentmaker by about 50 years; it is claimed the resemblance between the quatrains of the two is too close to be a literary coincidence. Abu'l Alam-Father of the Subline"—was a stoic and a skeptic, yet, according to his translator he was honored in his own time. Those who have demurred at Omar's praise of "the heavenly vintage" will find this newly introduced maker of quatrains a strong prohibitionist. It is to be hoped a new "literary controversy" will not arise through this resemblance in form and sentiment of the utterances of the two poets. (New York: James T. White & Co.)

Detroit, Mich.
Sept. 19, 1920

PORTLAND, ORE.—OREGONIAN

JAN 9 1921

Per

**The Luzumiyat of Abu'l-Ala,** by Ameen Rihani. James T. White & Co., New York city.

This is indeed good, old verse, and a real echo from the remote past.

The reading world is reasonably familiar with the cynicism and other observations found in the poetry of Omar Khayyam, the Persian, who is supposed to have died 1123 A. D.

Now here is a literary curiosity under review. It is a volume of poetry selected from the writings of Abu'l-Ala, a Syrian poet, who was born 973 A. D., near Aleppo, and who died 1055 A. D., and was buried in a garden surrounding his home. He was a poet, essayist, critic, ascetic and mathematician. It is related that when he was 4 years old he was attacked by smallpox and that afterward he became blind. He was not a happy blind man, resigned to his fate. His verse shows that he was a bold, merciless critic, a hater of civic shams and a fierce reformer against what he thought was evil.

Certain critics have unkindly suggested that Omar Khayyam, the admirer of "a jug of wine," borrowed certain of his verse ideas from this Syrian Abu'l-Ala, who preceded him. The truth seems to be that the outward appearance of both poets' quadrians is similar, but the inner structure and thought in the verse of Abu'l-Ala are quite different. Omar praised wine. The earlier poet frankly advises total abstinence and prohibtion, and in quadrian 64 says:

The tavern and the temple also shun,
For sheikh and libertine in sooth are one
And when the pious knave begins to rule
The knave in purple breaks his vow anon.

There is a message from this Syrian that sounds like Omar:

The secret of the day and night is in
The constellations which forever spin
Around each other in the comet dust—
The comet dust and human kind are kin.

Occasionally Abu'l-Ala's verse is melancholy and joy-killing, and once he voices a wish that he had never been born.

This book belongs to a second edition. It is an important event and arrival in current literature.

Manchester, N. H.
Mirror-American

OCT 30 1920

Luzumiyat of Abu'l-Ala. By Ameen Rihani. Price $1.50. Published by James T. White & Co., New York.

Mr. Rihani has made selections from the works of the great Syrian poet and turned them into English for the first time. The quatrains so resemble the famous Rubaiyat of Omar that imitation or plagiarism by the latter seems to be probable. The poet, who has been called the Voltaire of the East because of his fearless and merciless attack on hypocrisy and his outbursts against the existing order of things, dates back to 973 A. D.

The quatrains show strength and depth of philosophy and will be found very readable, with especial interest for the reader of Omar.



3

**Horace.**

What if love unite our hearts
Fonder than before.
If, my Chloe gone, for thee
I should ope the door.

**Lydia.**

Though he's fair—thou light as cork—
Fierce as raging main,
With thee, till the day I die,
I would live again.

The book is a smooth, fresh, and felicitous translation of a very difficult author, and has an introduction and notes which provide all an English reader requires by way of explanation.

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"The Luzumiyat of Abu'l-ala," selected and rendered into English by Ameen Rihani, author of the "Book of Khaled," second edition, James T. White & Co., New York, 1920. Dedicated to His Royal Highness, Emir Feisal.

This is a volume of poetry of a very different character and calibre from those above noticed. Its author, Abu'l-Ala'l-Ma'arri, "the Lucretius of Islam, the Voltaire of the East," was born in 973 A.D. in the village of Ma'arrah, which is about eighteen hours south of Aleppo, and died there in 1055 after a lifetime of study and teaching, leaving a name for learning and wisdom which had spread to the utmost confines of the Arabic-speaking world. Early blind, he lived much in the world of the Reason. His translator believes him to have been the master of Omar Khayyam, and sustains his theory by a number of very striking parallelisms of thought and expression. He was in all things a free thinker, a vegetarian, an ascetic, a heretic who would not make the pilgrimage to Mecca. "Religion he thought superstition, wine an unmitigated evil, virtue its own reward, the slaughter of animals a crime, doubt a way to truth, reason the only prophet and guide." That Omar, if he was his disciple, did not always agree with his master is obvious, nor will it astonish anyone to know that that master was suspected of a taint of Brahminism. The proclivities of his translator may be gathered from the following passage from the preface:—"The Europeans, though they shook off their fetters of moral and spiritual slavery, would keep us in ours to facilitate the conquests of European commerce. Thus the terrible Dragon, which is fed by the foreign missionary and the native priest, by the theologian and the ulama, and which still preys upon the heart and mind of Orient nations, is as active to-day as it was ten centuries ago."

The translation, which follows the form of the

Presbyterian Banner.
Pittsburgh, Pa.
Jan. 13, 1921

23

*The Luzumiyat of Abu'l Ala.* Translated into verse by Ameen Rihani. James T. White & Co., New York.

The 121 quatrains of the sceptical Syrian poet and philosopher who preceded Omar Khayyam have been admirably rendered into English by Mr. Rihani, with explanatory notes, in this attractively bound book.

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Transcr. to p 44
[illegible]
Dec 14 1929

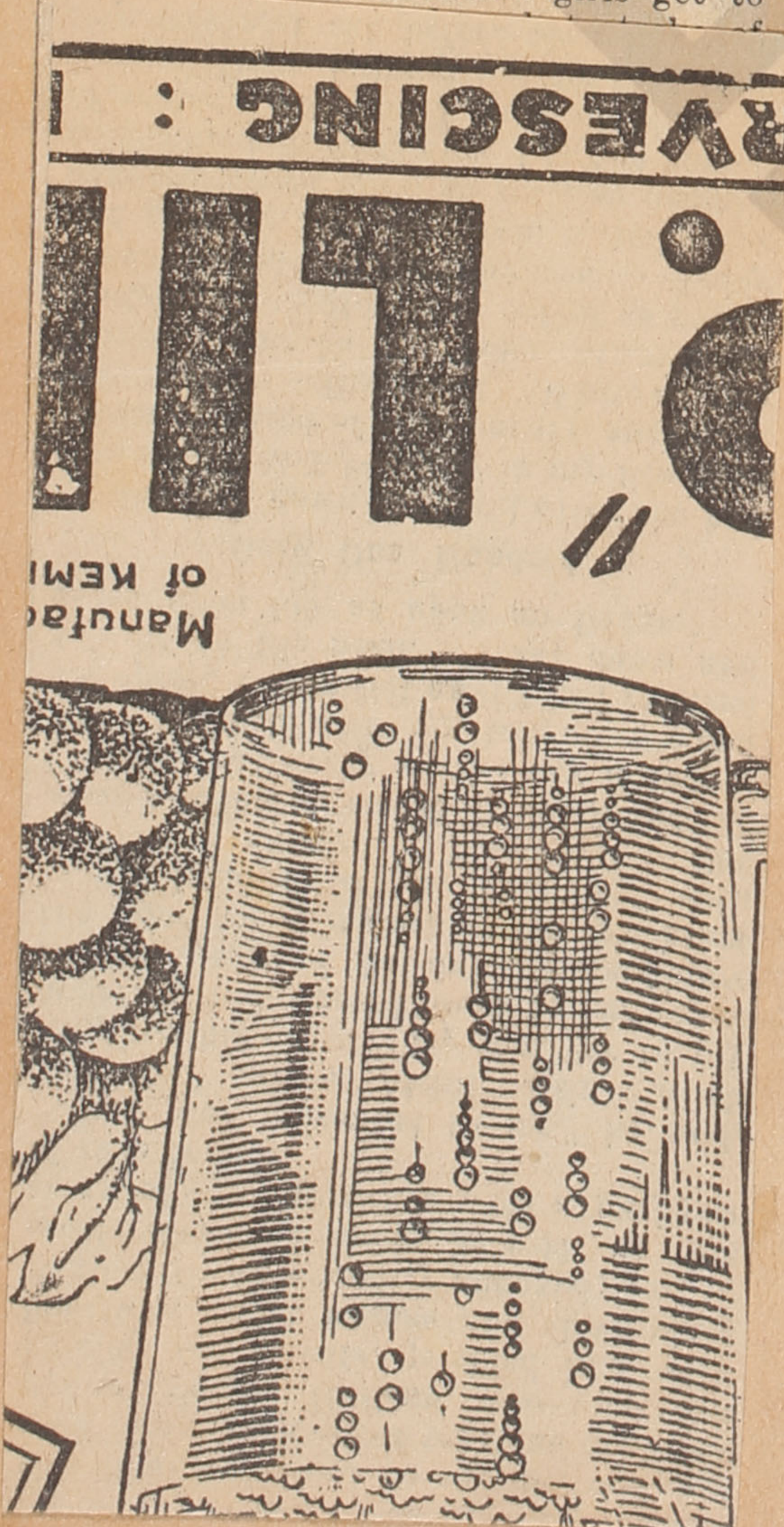
An Arab ruler's domestic life is, on the whole, screened from the world. We know, for instance, that Ibn Sa'oud is the father of many children and the husband of many wives. We know, too, that he is a loving father who delights to play with his children. Every week or ten days he takes an outing, as he said to me, principally for their sake. It was my good fortune to accompany him one day when I was his guest at the capital of Najd, and to play with four of his children, four youngsters from three to seven years of age, who did not ride with us in the motor car. They are trained even at the age of three to ride horses, so they came with the servants of the palace, riding in front of them on fiery steeds.

**Legal Number Never Exceeded.**

As a Christian traveller I thought naturally of the women, the mothers of these children, and the thought of an imprisoned harem was irresistible and painful. But they have their own outings, I was told, for their own sake as well as the children's, who also accompany them. Otherwise they are kept in seclusion.

In spite of the wiving propensity of King Ibn Sa'oud, he never exceeds the legal number of four—at a time. He has to divorce as often as he desires a new acquisition, and he has done this a score of times. The opportunity for a change, however, must be confined to the concubines, of whom he has a few, and to one only of the legal wives, since three of them enjoy a permanent position at the palace.

How did these Christian girls get to



Transcr. to p. 44
[illegible]
Dec 14, 1929

...ave written about it since. Pre-eminently, Colonel Lawrence and Gertrude Bell, who have amplified the unforgettable picture Doughty gave, and brought its war-like history up to date, in volumes evidently destined to become the classic "Arabia Deserta" long has been. Mr Rihani, however, has focussed the light of a unique experience upon this desert terrain, being the first man to travel all over Arabia, and to interview all its rulers, among whom Ibn Sa'oud is the dominant personality, as well as the conqueror of the turbulent and superstitious Bedu tribes, and the controller (an even more difficult position) of both the Bedu and the fierce Wahhahi warriors called the "Ihwan." The secret of this control he confided to Mr. Rihani. "We raise them not above us. Nor do we place ourselves above them. We give them when we can; we satisfy them with an excuse when we cannot. And when they go beyond their bounds, we make them taste of the sweetness of our discipline." If, as has been said, to read the heart of a country, the hearts of its people must be revealed, Arabia and its people stand confessed as never before.

Mr. Rihani found his plan to visit Arabia difficult of fulfillment. He was in Bombay when he first discovered that between him and the beginning of his quest were "the Indian Ocean, the Nufoud (a desert) and the English." And the greatest obstacle of all was the English. Finally, grudging permission was given him to go to Iraq. No farther. And in Bagdad he seemed no nearer Arabia. His enforced stay there, however, brought him into personal touch with Gertrude Bell, that "Uncrowned Queen of Arabia" whose influence over the sheikhs of the Bedu helped greatly to bring about the creation of Iraq (the first native kingdom to be ruled by a native) and the election of the Emir Faisal as its king. To anyone who has had the good fortune to read "The Letters of Gertrude Bell," and thus can read between the lines of Mr. Rihani's somewhat ironical account of his association with her in Baghdad (it was evidently a duel of wits, with those of Miss Bell sharpened still further by official authority), an added enjoyment will be given.

Throughout his book, indeed, a but lightly veiled hostility to British eastern policies in manifest. "The door (leading to Arabia) was seldom opened to anyone but the English" and then "only to a favored few," Mr. Rihani comments. But fate, chance—what you will—came to his aid. A treaty between Arabia and Iraq came under discussion. The British High Commisioner, Sir Percy Cox, decided to visit "Great Britain's friend" the Arabian Sultan Abd 'ul Aziz Ibn Sa'oud. Mr. Rihani "beats the British Government at their own game" and secured permission to go with Sir Percy. The latter being delayed by Mr. Lloyd-George's resignation of the premiership, Mr. Rihani went on alone to see Ibn Sa'oud face to face and learn what manner of man this Arab king really was. In Al-Hijaz and Iraq he had been told: "Ibn Sa'oud is a Bedouin Arab, ignorant and despotic . . . a ruffian without heart and without religion . . . an imposter who uses religion to further his own ends." In Aden and at the British residency in Baghdad he was told: "Ibn Sa'oud is a big man, the genius of his race and country, an astute diplomat, a brave soldier, a leader of men, a just ruler, the greatest and strongest of his contemporaries." The first estimate, coming from Mecca, he admits may have been the result of political and religious jealousies. The second, on the other hand, may have been given simply as a part of "the policy of traditional

to p 44 [illegible] ٤٤

friendship and interest which England has been cultivating with the rulers of Najd for the last hundred years."

At Jishshah in the Nafoud begins the revelation of the type of man Ibn Sa'oud really is. This Cromwell of Arabia, whose Ironsides are the "frantically fanatical" Ikhman, that "Brotherhood of Blood," Moslem Unitarians, Puritan bigots, "the Demons of Hell" according to their enemies, the "Heroes of Al-Islam" according to those of their own narrow belief. And a sanctimonious and saturnine, Mr. Rihani found the Ulema, "the power that holds the Sultan and his people together, the medium of religious control, whose office is to see that Moslem 'Unitarianism' is observed in strict accordance with the Koran and the Sunnat," especially the latter, (the life and teachings of Muhammad), "by which every Wahhabi lives and dies." Not even the dourest Puritan of the Massachusetts Bay Colony was more fearsomely forbidding.

Between the Sultan Abdul-Aziz and Mr. Rihani sprang at once a liking which grew into friendship during the weeks the latter was in Ar-Riyadh the capital of Najd. He saw him in the field, in council, in the judgment seat, in his home, with his children, with the conquered sheiks, at work, at play, at prayer. Saw Ibn Sa'oud as perhaps no other foreigner has seen him—a father as well as a king to his improvident people. Said the sage, Shalhoub, to Mr. Rihani, "Thou hast seen with thy two eyes. Now write down in thy book, for what I tell thee is the truth. Allah keep thee! Every king in the world is supported by his people; but the people of Najd are supported by their king." Mr. Rihani analyzes the character and aims of this Arabian king of men from many different viewpoints, but all at close range. Explains with grateful clarity the characteristics and manner of domestic policies of Ibn Sa'oud. Gives verbal and photographic glimpses of many of their leaders. He studies separately the Bedu, the Ulema and the

~~The Post Express~~

*Attached clipping is from our issue of*

March 22, 1919

~~Rochester, N.Y.~~

"The Luzumiyat of Abu'l-Ala:" First rendered into English by Ameer Rihani. New York: James T. White and company.

Those who so glibly quote Omar Khayyam because they have read Fitzgerald's English version of the "Rubaiyat" may be surprised to learn that Omar borrowed much from his Arab predecessor Abu'l-Ala, whose "Luzumiyat" now appears in English verse, the translator being Ameer Rihani. Abu'l-Ala was born in 973 in the village of Ma'arrah. He has been called "the Lucretius of the East." He was educated at Halab (Aleppo) by the grammarian Muhammad ibn Abdallah, and displayed precocious literary talent by writing verses in his boyhood. In later life he was blind. In 1010 he visited Bagdad, the capital of the Abbasside Califs, where he became acquainted with most of the literary men of the East in that day. He was a skeptic in religion and a pessimist, but he lived an ascetic life and had an aversion to marriage. He died in 1055, at least half a century before Omar Khayyam. Ameer Rihani in his preface to the translation of the "Luzumiyat" says: "Whoever will take the trouble to read Omar Khayyam in conjunction with what is here translated of Abu'l-Ala cannot fail to see the striking similarity in thought and image in certain phases of the creed or the lack of creed of both poets." And he adds that "the Arab philosopher in his religious opinions is far more outspoken than the Persian tent-maker." At the same time, Ameer Rihani does not accuse Omar of being a plagiarist, but contends that he acquired his ideas from Abu'l-Ala just as Voltaire acquired his from Hobbes and Locke his from Boyle. A few passages from the translation of the "Luzumiyat" may here be given:

Mohammed or Messiah, hear thou me
The truth entire nor here nor there can be;
How can our God who made the sun and moon
Give all His light to one sect, I can't see.

The secret of the day and night is in
The constellations which forever spin
Around each other in the comet dust;
The comet dust and humankind are kin.

Tread lightly, for the mighty that have been
Might now be breathing in the dust unseen;
Lightly the violets beneath thy feet
Spring from the mole of some Arabian queen.

Many a grave embraces friend and foe
Behind the curtain of this sorry show
Of love and hate inscrutable; alas!
The Fates will always reap the while they sow.

By fearing whom I trust I find my way
To truth; by trusting wholly I betray
The trust of wisdom; better far is doubt
Which brings the false into the light of day.

(How like this is to Tennyson's words:

There is more faith in honest doubt,
Believe me, than in half the creeds,

words which the translator of Abu'l-Ala misquotes).

Among us falsehood is proclaimed aloud,
But truth is whispered to the phantom bowed
Of conscience; ay! and wrong is ever crowned,
While right and reason are denied a shroud.

(Compare Lowell's words:

Right forever on the scaffold,
Wrong forever on the throne.)

Ameer Rihani's translation of the Arab poet is as a literary effort much inferior to Fitzgerald's translation of the "Rubaiyat." But possibly if we could read both poems in the original we should find that the Arab was the greater genius.

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## "THE LUZUMIYAT OF ABU'L-ALA"

By Ameen Rihani. James T. White & Co., Publishers, 70 Fifth Avenue, New York City.

Did Omar Khayyam read the works of Abu'l-Ala? Was he inspired by them? Is he an imitator or a plagiarist? These questions are discussed by Ameen Rihani in his preface to the Luzumiyat of the Syrian poet-philosopher of Ma'arrah, who antidated Omar Khayyam by about 50 years. Abu'l-Ala wrote odes and quatrains whose resemblance in thought and sentiment to those of the Tentmaker is too close to be explained by any literary coincidence. And Omar, according to Mr. Rihani, wrote quatrians in Arabic as well as in Persian, which owe much in their form and idea to those of Abu'l-Ala. On one subject, however, the two poets differ, for the "old familiar juice," which is the burden of Omar's song, is denounced by Abu'l-Ala with the enthusiasm of a modern prohibitionist. Those who have read and admired the quatrains of Omar will find matter of special interest to them in the Luzumiyat of Abu'l-Ala.

This Syrian poet, who was the foremost literary figure of his time, was something of a "knocker," according to Mr. Rihani's excellent translation and scholarly study of his work. He is merciless in his lashing of hypocrisy and quackery and cant. "He attacked the superstitions and false traditions of religion, proclaiming the supremacy of the mind; he hurled his trenchant invectives at the tyranny and despotism of rulers, asserting the supremacy of the human soul." There is a twentieth century suggestiveness in his tenth century outburst of dissatisfaction with the existing order of things, and it is not surprising that the devout Mohammedans have not been anxious to bring his writings to the knowledge of the European world. But although neglected for ten centuries, he was honored in his own time and held in the highest esteem by his contemporaries, who bestowed upon him the patronymic Abu'l-Ala, which means the father of the sublime. Stoicism was his creed; and skepticism of what was taught by monk and sheik and rabbi, his unwavering attitude. He wrote also a Koran in imitation of the Book of Mohammed to show that it was not inspired and a fanciful work that resembles in form and conception Dante's Divina Comedia. But his kindliness, his abstemiousness, his gentleness towards the lower animals, won him, in spite of his unconventionalities and supposed heresies, the reverence and esteem of his contemporaries far and near.

Age-Herald,
Birmingham, Ala.
Feb. 13, 1921

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INDIANAPOLIS, IND.—NEWS

FEB 17 1921

**"The Luzumiyat of Abu'l-Ala."**

The lovers of Omar Khayyam will find pleasure and interest in a recent translation of the work of a Syrian poet of ten centuries ago by Ameen Rihani. The resemblance between the two orientals is so striking as to make it seem almost certain that Omar knew, and was greatly influenced by the older Syrian poet. There is the same pessimistic philosophy of life, the same cynical skepticism toward all religious creeds. Abu'l-Ala (the Father of the Sublime), however, was much more ascetic than Omar, and found no solace in the cup which cheered the tentmaker. In fact, he was a "bone dry" prohibitionist, and was truly modern in his social tenets. The Luzumiyat means simply a way of rhyming. Mr. Rihani has, however, chosen the same verse form as that used by Mr. Fitzgerald in his famous translation of the Rubaiyat, and has made good poetry. (New York: James T. White.)

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New York (N.Y.) Asia
May 1919.

The Luzumiyat of Abu'l-Ala, first rendered into English by Ameen Rihani. James T. White and Company, New York, 1918, pp.100.

There is something refreshing about a vigorous one hundred per cent pessimist like Abu'l-Ala. Something stoic, too, and merciless. "The Earth then spake," he says,

"'My children silent be;
The same to God the camel and the flea:
He makes a mess of me to nourish you,
Then makes a mess of you to nourish me.'"

He calls us, now coins that fade in circulation, now a sapless weed, now a shadow on the sandy waste. When his dreams are evil they come true; and when they are not, they are only dreams. It is all as gloomy as the morning paper our fellow commuters read every day on their ride to the city, if we can judge the papers by the expression of their readers. The realization that the world has continued for ten centuries since this Syrian poet penned his song of discontent emphasizes the profundity of Galileo's famous "e pur se muove." No matter, though; there is compelling power in his attack on hypocrisy and quackery, in his recognition of the supremacy of reason and the human soul. Abu'l-Ala died about the time when Omar, the tent-maker, was born. The similarity and dissimilarity one detects between the "Rubaiyat" and the "Luzumiyat" may be merely a reflection of the spirit of the age. Those who still fondly turn to the former for enjoyment some lazy night will surely find stimulus, too, and pleasure in these ruthless rhymes.

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REVIEW,
Spokane, Wash.

SEP 12 1920

"The Luzumiyat of Abul-Ala," by Ameen Rihani. (James T. White & Co.)

~~Abul-Ala~~, the Syrian poet philosopher of Maarrah, antedated Omar Khyyam by about 50 years. Abul-Ala wrote odes and quatrains whose resemblance in thought and sentiment to those of the tentmaker seem more than a curious coincidence. This Syrian poet was the foremost literary figure of his time. He had the disposition of one of the minor prophets, castigating whatever he thought corrupt in his own world. Although neglected for ten centuries, he was esteemed by his contemporaries, who bestowed upon him the name of "Father of the Sublime." Stoicism was his creed. He wrote a Koran, in imitation of the book of Mohammed, to show it was not inspired and a fanciful work which resembles in form and conception the "Divine Comedy" of Dante.

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Clipping from N. Y. POST.

MAR 29 1919

**Poetry and Drama**

THE LUZUMIYAT OF ABU'L-ALA, rendered into English by Ameen Rihan (New York: White; $1.25 net), is the first English translation of the verse of a Persian poet and philosopher of the tenth century.

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Turn over to p. 46

Sir Percy with his political experts from Irak met the King at Ojair, a port on the Persian Gulf, ostensibly to settle certain disputed boundaries, but in reality to form an alliance or reach an understanding that would safeguard peace in the Near and Middle East. The conference was successful. Mr. Rihani's close-up account of it is history, and important first-hand history. The traditional gambit of parleys between Europeans and Orientals seems to have been reversed. Usually the Westerners know what they want and come bluntly to the point, while the Orientals temporize and seek refuge in vagueness. In this case Ibn Saoud knew exactly what he wanted and willingly offered substantial compromises to achieve his end, while the English emissaries seem to have followed him in a more or less vague, muddled way, although a final, mutually satisfactory conclusion was reached.

But there is much more to Mr. Rihani's book. It contains the complete portrait, full length, personal and political, of the greatest living Arab—the man who regained the kingdom which his grandfather had lost, and who did it by a somewhat marvelous combination of courage and statesmanship. To capture Al-Redyeh, the capital, with only twenty men and to lay the foundations for a new kingdom extending from the Persian Gulf to the Red Sea were feats which place him almost among the legendary Arab heroes like Antar, whose mother was a black virgin and whose father was a lion.

Mr. Rihani's picture of the Wahabi, the Moslem puritans of whom Ibn Saoud is the religious head as well as the temporal ruler, is also the sort of first-hand authoritative stuff that puts this book above and wholly outside the range of the usual treatises either of travel, observation or politics.

The Wahabi are not a pleasant people,

and the fierce Wahhabi warriors called the "Ihwan." The secret of this control he confided to Mr. Rihani. "We raise them not above us. Nor do we place ourselves above them. We give them when we can; we satisfy them with an excuse when we cannot. And when they go beyond their bounds, we make them taste of the sweetness of our discipline." If, as has been said, to read the heart of a country, the hearts of its people must be revealed, Arabia and its people stand confessed as never before.

Mr. Rihani found his plan to visit Arabia difficult of fulfillment. He was in Bombay when he first discovered that between him and the beginning of his quest were "the Indian Ocean, the Nufoud (a desert) and the English." And the greatest obstacle of all was the English. Finally, grudging permission was given him to go to Iraq. No farther. And in Bagdad he seemed no nearer Arabia. His enforced stay there, however, brought him into personal touch with Gertrude Bell, that "Uncrowned Queen of Arabia" whose influence over the sheikhs of the Bedu helped greatly to bring about the creation of Iraq (the first native kingdom to be ruled by a native) and the election of the Emir Faisal as its king. To anyone who has had the good fortune to read "The Letters of Gertrude Bell," and thus can read between the lines of Mr. Rihani's somewhat ironical account of his association with her in Baghdad (it was evidently a duel of wits, with those of Miss Bell sharpened still further by official authority), an added enjoyment will be given.

Throughout his book, indeed, a but lightly veiled hostility to British eastern policies in manifest. "The door (leading to Arabia) was seldom opened to anyone but the English" and then "only to a favored few," Mr. Rihani comments. But fate, chance—what you will—came to his aid. A treaty between Arabia and Iraq came under discussion. The British High Commisioner, Sir Percy Cox, decided to visit "Great Britain's friend" the Arabian Sultan Abd 'ul Aziz Ibn Sa'oud. Mr. Rihani "beats the British Government at their own game" and secured permission to go with Sir Percy. The latter being delayed by Mr. Lloyd-George's resignation of the premiership, Mr. Rihani went on alone to see Ibn Sa'oud face to face and learn what manner of man this Arab king really was. In Al-Hijaz and Iraq he had been told: "Ibn Sa'oud is a Bedouin Arab, ignorant and despotic . . . a ruffian without heart and without religion . . . an imposter who uses religion to further his own ends." In Aden and at the British residency in Baghdad he was told: "Ibn Sa'oud is a big man, the genius of his race and country, an astute diplomat, a brave soldier, a leader of men, a just ruler, the greatest and strongest of his contemporaries." The first estimate, coming from Mecca, he admits may have been the result of political and religious jealousies. The second, on the other hand, may have been given simply as a part of "the policy of traditional friendship and interest which England has been cultivating with the rulers of Najd for the last hundred years."

At Jishshah in the Nafoud begins the revelation of the type of man Ibn Sa'oud really is. This Cromwell of Arabia, whose Ironsides are the "frantically fanatical" Ikhman, that "Brotherhood of Blood," Moslem Unitarians, Puritan bigots, "the Demons of Hell" according to their enemies, the "Heroes of Al-Islam" according to those of their own narrow belief. And as sanctimonious and saturnine, Mr. Rihani found the Ulema, "the power that holds the Sultan and his people together, the medium of religious control, whose office is to see that Moslem 'Unitarianism' is observed in strict accordance with the Koran and the Sunnat," especially the latter, (the life and teachings of Muhammad), "by which every Wahhabi lives and dies." Not even the dourest Puritan of the Massachusetts Bay Colony was more fearsomely forbidding.

Between the Sultan Abdul-Aziz and Mr. Rihani sprang at once a liking which grew into friendship during the weeks the latter was in Ar-Riyadh the capital of Njad. He saw him in the field, in council, in the judgment seat, in his home, with his children, with the conquered sheiks, at work, at play, at prayer. Saw Ibn Sa'oud as perhaps no other foreigner has seen him—a father as well as a king to his improvident people. Said the sage, Shalhoub, to Mr. Rihani, "Thou hast seen with thy two eyes. Now write down in thy book, for what I tell thee is the truth. Allah keep thee! Every king in the world is supported by his people; but the people of Najd are supported by their king." Mr. Rihani analyzes the character and aims of this Arabian king of men from many different viewpoints, but all at close range. Explains with grateful clarity the characteristics and manner of domestic policies of Ibn Sa'oud. Gives verbal and photographic glimpses of many of their leaders. He studies separately the Bedu, the Ulema and the

Turn over to p. 46

...our father," the Sultan. "Thou hast seen with thy own eyes," said the Master of Court Ceremonies to the author. "Now write down in thy book, for what I tell thee is truth—write, Allah keep thee! Every king in the world is supported by his people; but the people of Nadj are supported by their king."

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Let it not be supposed that he is independent. He has been receiving regularly a handsome stipend from the British Government which will cease as soon as he forgets to be grateful. And he is not likely to forget; he has thousands of hungry mouths to remind him. But unlike other Arab leaders who have received similar stipends, he has apparently succeeded in maintaining the impression that he is doing a favor in accepting it. He considers that it is not large in proportion to the service that he renders. He is the only man who has used the English, instead of being used by them. Rihani gives this significant passage:

His Highness was in a brown study. And then, as if waking from a trance, he uttered a sharp, "Hearken: I will inform thee. When the Inglaiz want something, they get it. When we want something, we have to fight for it. I will put my seal,"—he punched the palm of his left hand with the knuckles of the right,—"if Great Britain says, You must. But I will strike when I can."

The coffee-bearer poured for the Sultan, who took two sips, shook the empty cup—meaning sufficient—as he returned it, and resumed.

"I will strike when I can. Not in betrayal, Allah be my witness, but in self-defence. What I cede of my rights under force, I will get back when I have sufficient force, *Inshallah*. No words can be more plain and clear."

The two burning questions are: Is Ibn Sa'oud as incorruptible as he appears to be? Is he sufficiently intelligent to employ the scientific aids necessary to create a modern Arab state?

As to the first question, experience shows that regular stipends, with the comforts that they afford, are as poison to the hardy Bedouin. While Ibn Sa'oud consents to use a high-powered automobile, and certain other modern conveniences, he has up to now resisted the insidious influence of luxury. In this he has shown himself infinitely superior to the "Brood of Hussein," Ali, Abdullah, Feisal, and Zeid, those amiable pawns who allowed themselves to be played with by Lawrence and the other Pan-Arabists.

New York (N.Y.) Review
Jan. 3, 1920

Among the "fata" of "libelli" those of the commonplace quatrains of the mathematician Omar Khayyam are of the strangest. Through accident and the single genius of Fitzgerald they have been lifted from being quite undistinguished minor poetry in Persia to a unique place in the English-speaking world, and were made the voice, for a time, of the later Victorian period. But besides the magic given by the great English stylist, there was in the clay with which he worked a certain broad humanity, a kinship to all our yearnings, questionings, and consolations. It is more than doubtful whether that was present in Abu'l-Ala, some of whose poems have just been rendered into the forms of Omar Khayyam and Fitzgerald by Mr. Ameen Rihani (The Luzumiyat of Abu'l-Ala (James T. White). The blind Syrian intellectual and moralist is both more sombre and less friendly than the Persian and bon vivant. He was not only an agnostic, a pessimist, and a rebel; he was an ascetic to the uttermost and rejected all human ties save those of the intellect. We may be puzzled as to how the creator of Omar's universe could have created Omar, just as the God of Ecclesiastes leaves Ecclesiastes himself inexplicable; but Abu'l-Ala is of a piece with the universe he saw around him, and it is no kindly or attractive piece. Nor is it likely that Mr. Rihani's art will overcome the handicap. His renderings are often very clever; but, as the Arabic proverb says, the merit belongs to the precedent—Fitzgerald.

Clipping from N. Y. SUN.

JAN 12 1918

THE LUZUMIYAT OF ABU'L-ALA. By AMEEN RIHANDI. Did Omar Khayyam read the works of Abu'l-Ala? Was he inspired by them? Is he an imitator or a plagiarist? These questions are discussed by Ameen Rihandi in his preface to the Luzumiyat of the Syrian poet philosopher, who antedated Omar Khayyam by about fifty years. New York: James T. White & Co. $1.25.

From Gazette Times
Pittsburg, Pa.
Sep. 18, 1920

*The Luzumiyat of Abu'l-Ala*, by Ameen Rihani (James T. White & Co., New York).

Did Omar Khayyam draw his inspiration from Abu'l-Ala, famous Syrian poet who antedated the Persian tent-maker by about a half century? This is the question the reader will ponder over on comparing the works of the two Oriental philosophers. In the translation of Abu'l-Ala, furnished by Ameen Rihani, there is apparent a great similarity in thought with many of the quatrains of Omar, lending strength at least to the contention that the Persian was conversant with the works of the old Syrian when he composed his verses.

Oct. 1919

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grain of some sort, and there is none to be found.' Said the second ant, 'I too have found nothing, though I have visited every nook and glade. This is, I believe, what my people call the soft, moving land where nothing grows.' Then the third ant raised his head and said, 'My friends, we are standing now on the nose of the Supreme Ant, the mighty and infinite Ant, whose body is so great that we cannot see it, whose shadow is so vast that we cannot trace it, whose voice is so loud that we cannot hear it; and He is omnipresent.' When the third ant spoke thus the other ants looked at each other and laughed. At that moment the man moved and in his sleep raised his hand and scratched his nose, and the three ants were crushed."

Z.

**The Luzumiyat of Abu'l-Ala.** Selected from his Luzum ma la Yalzam and Suct uz-Zand and first rendered into English by Ameen Rihani. James T. White & Company, New York. pp. 100.

Abu l-Ala who has been called the Voltaire of the East, and the Lucretius of Islam was born 973 A. D. near Aleppo, and died 1055. His poems, the Luzumiyat, were published in Cairo, in two volumes, by Azeez Zind, from an original Ms. written in the twelfth century, under Abu'l-Ala's own title Luzum ma la Yalzam, or The Necessity of What in Unnecessary. This title refers to the special system of rhyming which the poet adopted. And the poems, published in desultory fashion, were written it seems, at different periods of his life, and are arranged according to his particular alphabetical system of rhyming. They bear no titles except, "And he also says, rhyming with so and so" whatever the consonant and vowel may be. He was one of the foremost thinkers of his age,—skeptical, pessimistic, and a severe critic of the shams and hypocrisies of Islam in his day. His blindness may pardon in a measure his outlook upon life and pessimism toward religion:

"But I, the thrice-imprisoned, try to troll
Bits of the song of night, which fill with dole
My blindness, my confinement, and my flesh—
The sordid habitation of my soul."

Like Job who cursed the day in which he was born, he wrote his own famous epitaph thus:

"This wrong to me was by my father done,
But never by me to anyone."

The problem of life and destiny is expressed in similar fashion as by his better-known imitator, Omar Khayyam. His poems present a vivid picture of the degeneracy, corruption and godlessness of the age in which he lived. Vanity of Vanities,—that is the keynote of his theme.

"And what avails it then that Man be born
To Joy or Sorrow?—why rejoice or mourn?
The doling doves are calling to the rose;
The dying rose is bleeding o'er the thorn."

"If Miracles were wrought in ancient years
Why not today? O Heaven-cradled seers?
The highway's strewn with dead, the lepers weep,
If ye but knew,—if ye but saw their tears."

"The way of vice is open as the sky,
The way of virtue's like the needle's eye;
But whether here or there, the eager Soul
Has only two Companions,—Whence and Why."—

THE LUZUMIYAT OF ABU'L-ALA, by Ameen Rihani (New York: James T. White & Co.). Omar Khayyam, the candid publishers of this work instruct us in a preliminary puff, was beholden to Abu'l-Ala for much of his inspiration and a great deal of his poetical form. His views on the liquor question, however, remained unchanged despite his alleged discipleship to Abu'l-Ala, the Syrian poet, who was an enthusiastic prohibitionist. It appears that, to quote the publishers' elegant *ipsissima verba*, "this Syrian poet, who was the foremost literary figure of his time, was something of a 'knocker.' . . . He attacked the superstitions and false traditions of religion, proclaiming the supremacy of the mind." Abu'l-Ala means, we are told, "Father of the Sublime." The downward progression is easy—*facilis descensus*—and the Syrian person frequently makes it.

The Catholic Monthly
November 1920

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what has happened in the intervening half-century. To decide what course to take in the many instances where the same question arose must have been the most baffling of the editor's problems. To tinker with the original, to incorporate it, by scissors and paste, into another article, would seem unpardonable; but is it not equally unpardonable to suggest to the present-day student that his study of structure may end abruptly at the year 1880? This has been, and remains, our one and only grumble at the way the revision has been carried out; and it is almost cancelled by a feeling of thankfulness that the solution of the problem was the editor's duty and not ours. Mr. Colles must therefore accept without reservation the assurance that the gratitude of all lovers of music is offered to him in unstinted measure. Turn over to p. 50

A volume on "Meryon," the engraver and etcher, translated by G. J. Renier from the French of Loys Delteil, will be published by Messrs. John Lane next week in their "Masters of Modern Art" series.

An illustrated "Guide to Shakespeare's Stratford" has been written by the Rev. Edgar I. Fripp, a trustee of the Shakespeare birthplace, who has devoted himself for many years to the antiquities of Shakespeare's home. It will be published by the Oxford University Press, which also has in preparation a study of "Shakespeare in the Eighteenth Century," by D. Nichol Smith, Goldsmiths' Reader in English in the University of Oxford.

Messrs. Routledge will shortly publish the first volume of a complete translation of the Chinese novel "Chin P'ing Mei," a work unequalled for its vivid picture of Chinese manners and customs during the Ming dynasty. Only extracts and occasional adaptations have hitherto been published in any European language of a book which contains nearly three-quarters of a million words. The English translation, now practically completed, and to be published in four volumes, is by Lieutenant-Colonel C. Egerton, who has been engaged in the task for some years.

Forthcoming publications of the Oxford University Press include "The Early London Dialect: Contributions to the History of the Dialect of London during the Middle English Period," by B. A. Mackenzie, based largely on the evidence of place-name. A volume dealing with the same dialect—which became the standard English of later times—during the period 1380-1425 is in the press, under the editorship of Professor R. W. Chambers. Philology is also represented in the Oxford spring list by a critical edition of the Anglo-Norman poem "The Voyage of St. Brendan," with introduction, notes and glossary by E. G. R. Waters, Professor of Romance Languages in the University of Oxford; and a study of "English River Names," by Professor E. Ekwall.

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ordinary workaday apparel. His guests, like his other subjects, consider it irreligious to bend before any man, consequently they salute their King by kissing, not his hand, which would involve the forbidden obeisance, but the tip of his nose. In spite of his authority over them, his elders and *Ulema* will often rebuke their King with the freedom of Hebrew Prophets, and some will disdain to answer his questions. In return the Wahabi King can be scornful about the uncomfortable sanctimoniousness of some of the unco' guid among his rather Pharisaical *Ulema*, whom the author, being a Christian, feels at liberty to describe as "the mildew of Arab learning." At one moment Mr. Rihani pictures the Wahabi King as describing with flashing eye and sanguinary detail his slaying of a bitter enemy with his hereditary sword. At another the same King is acting as nurse to his fever-stricken guest, bringing quinine and cooling drink and using a clinical thermometer; at another the Monarch submits his beard to the guest's amateur but zealous scissors, and is grateful when Mr. Rihani, with infinite pains, owing to lack of facilities either in the King's Court or capital, washes and irons the royal underclothes, which had been reduced to a lamentable condition in what passed for the Palace laundry, or laboriously mounts and translates a British large-scale map of Arabia for the King. The author describes the King's political outlook, his habit of calling cousin with tribes descended like himself from Adnan, the ancestor in the 20th generation of the Prophet Mohamed, and of the influence of this upon his statecraft. Mr. Rihani, by the way, in explaining the King's descent, only credits him with being in the 28th generation from Adnan. This is out of the question, as his contemporary but distant cousin of the same stock the King of Iraq is in the 61st generation.

The Wahabi King, strict as he is in matters of the austere doctrine of his realm, which forbids laughter, music, singing, and swearing, the wearing of silk, the smoking of tobacco, and the drinking of wine, and even cuts down trees lest they may lead weaker brethren into idolatry, does not disdain progress. He may have no pockets and no fountain-pen like old King Husein, who was always ready to correct proofs for his newspaper, but he has wireless, plays with electric toys, makes roads, uses motor-cars, which, to the relief of his simple subjects, who call them *trombil*, do not devour human beings as was at first feared, and is very careful in the matter of small arms and ammunition. If his tribes in time of peace fret at the control which restrains them from their predatory piety, and

Clipping from N. Y. SUN.

FEB 23 1919

## A Syrian Omar

By CONSTANCE MURRAY GREENE

But perhaps the greatest difference is in translators. The path of a poet who competes with Fitzgerald is necessarily thorny, and we cannot say of the *Luzumiyat* as Charles Eliot Norton did of the *Rubaiyat*, that "it is the work of a poet inspired by a poet, with all the merit of an original production; not a copy, but a reproduction; not a translation, but the redelivery of a poetic inspiration."

Failing to find the soul's supremacy asserted to the extent credited to Abu'l-Ala by his Rihani, we are inclined to view more enthusiastically the creed of the tentmaker. At least Omar, with his riotous rules of conduct, by no means followed in a course said to have been singularly mild, offered alleviation for such gloom as devoured his predecessor. It would seem strange to find greater pessimism in the expression of the poet to whom the grave was not so definitely the goal, were it not for the fact that, blinded and disfigured by smallpox, he was forced to lead a life of almost solitary confinement.

"Methinks I am thrice—imprisoned—ask
not me
Of news that needs no telling—
By loss of sight, confinement in my house
And this vile body for my spirit's
dwelling,"

he moans in another poem than this, and for his own epitaph he wrote,

"This wrong to me was by my father done,
But never by me to any one."

While Omar, with grim and delightful humor, merely states,

"Had I charge of the matter I would not
have come."

Sometimes the *Luzumiyat* is amazingly modern. Quite possibly Oliver Herford or William Rose Benét might offer this quatrain,

"The Earth then spake: 'My children
silent be;
The same to God the camel and the flea:
He makes a mess of me to nourish you,
Then makes a mess of you to nourish
me.'"

A wholly delightful and original explanation of Abu'l-Ala's creed, so contrary to that of loyal Sufi's, has been offered by a young scholar and poet among them who asserts that most of the irreligious opinions found in the *Luzumiyat* were forced upon the poet by the rigorous system of rhyming he adopted. "The Rhyme then is responsible for the heresies of Abu'l-Ala!" Mr. Rihani exclaims, "Allah be praised!" Thus they attempt to combat the influence of one whom they have judged too strong an enemy to Mohammedanism to be given the world without explanation.

No two verses offer a more striking example of the singular resemblance between the two poems in question than the eighteenth in each series. Thus Omar's—

"I sometimes think that never blows so
red
The Rose as where some buried Cæsar
bled;
That every Hyacinth the Garden wears
Dropt in its lap from some once lovely
Head."

and Abu'l-Ala's—

"Tread lightly, for the mighty that have
been
Might now be breathing in the dust
unseen;
Lightly, the violets beneath thy feet
Spring from the mold of some Arabian
queen."

After all, the similarity of feeling is not so remarkable as that of form and expression. It is quite conceivable that two men of the same century and very much the same surroundings might have fashioned for themselves even more identical points of view, but that they should take so exactly the same manner of expressing them seems scarcely a possible chance. A more plausible solution would be that these two philosophers drew their inspiration from some common source—who knows how ancient. If Omar Khayyam had been a modern poet he could never set himself straight with Abu'l-Ala, since now every poet is wide-eared for the utterance of others and the modern press has taken the place of scattered bits of parchment and rare scrolls.

If Omar Khayyam did steal his divine fire from the pessimistic Syrian, with the aid of Fitzgerald, he surely lighted a much wider and more radiant flame. Does divine fire, like a book, belong to the man who can make the best use of it? Now that Rihani has whetted our appetites by this remarkable revelation, for which we are duly grateful, we would commend his life, or what portion of it is necessary, to a search for the original faggot gatherer, through whose genius these two bonfires have been kindled.

THE LUZUMIYAT OF ABU'L-ALA. Rendered into English by AMEEN RIHANI. James T. White & Co. $1.25.

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...ield, Mass. ........Jan 21.......1919

...The Springfield Union takes
...wing notice, which was pub-

49

## "The Luzumiyat."

Admirers of Omar Khayyam, who have regarded the tentmaker's immortal quatrains as the original thing in their line, have lately been confronted by the work of a Syrian poet-philosopher, Abu'l-Ala, who antedated the Persian by half a century. Inasmuch as he devoted himself to odes and quatrains, and since he wrote in much the same vein as Omar the work of the latter is now subject to the charge that it was an imitation or that its author was a plagiarist.

The translated work of Abu'l-Ala has been published recently in a small volume entitled "The Luzumiyat of Abu'l-Ala." The translater is Ameen Rihani. In a preface the translater discusses the life and work of the Syrian, and compares them with those of Omar. He does not charge the latter with being a plagiarist, but he does express the belief that the Persian read the work of the Syrian and was greatly influenced by it. However, there are some wide variances in the philosophies of the two, as is evidenced in the translations of the quatrains of each.

Omar, as is well known, was a skeptic and pessimist and by no means a Prohibitionist. Abu'l-Ala, on the other hand, offered a creed of stoicism, and condemned the contents of the jug which was the burthen of Omar's quatrains. The reason for Abu'l-Ala's 10 centuries of obscurity, it is pointed out by the translator, is that, because of his assaults on their religion, Mohammedans were not anxious to bring his writings to the knowledge of the European world.

J. C. B.

"THE LUZUMIYAT OF ABU'L-ALA": Translated by Ameen Rihani (James T. White & Co., New York).

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From POST DISPATCH

Address: St. Louis, Mo.

Date JAN 29 1921

"THE LUZUMIYAT," by Abu'l-Ala, translated by Ameen Rihani. (White & Co.)

THIS Syrian poet, born in the tenth century, antedates Omar Khayyam slight, and perhaps influenced the latter's views as expressed in the "Rubaiyat." The quatrains of Abul-Aya has been collected by Mr. Rihani from their scattered places among prose writings and quite felicitously turned into English in the same verse form which by common consent seems to be the best for all Oriental short stanzas. Although this Voltaire of the East believed and taught skepticism of all doctrines of faith and knowledge, he did not turn to the joys of the grape for solace. His attitude is rather one of enlightened agnosticism, tempered by cynical tolerance of the ruling of the universe and the actions of mankind.

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The Pittsburgh Gazette Times:

Sept 13/20

*The Luzumiyat of Abu'l-Ala*, by Ameen Rihani (James T. White & Co., New York).

Did Omar Khayyam draw his inspiration from Abu'l-Ala, famous Syrian poet who antedated the Persian tent-maker by about a half century? This is the question the reader will ponder over on comparing the works of the two Oriental philosophers. In the translation of Abu'l-Ala, furnished by Ameen Rihani, there is apparent a great similarity in thought with many of the quatrains of Omar, lending strength at least to the contention that the Persian was conversant with the works of the old Syrian when he composed his verses.

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European discussions. No. 4

Beirut, (11)

Philby's departure from Nedschd (see above review) did not mean the end of the british controle. Moreover England still tried to prevent the expected conflict between Ibn Saud on one and Hussein with his sons on the other hand. Putting on pressure onto Ibn Saud by threatening him to withdraw subsidies still paid to him even after the war, enabled England to direct him and to manage his again and again outbreaking activities against Hussein into the same direction Philby had let him, namely against the Schammar-tribe. They were defeated definitely by Ibn Saud in 1921 when he had started a new war more courageous than in 1918 and by taking their capital Hail (November 2nd, 1921) he became the ruler of Inner-Arabia. As due to this danger arose he would start troubles towards Hedschas or the English Dominions Iraq and Palestine-Transjordan, England intervened between him and Feisal, who in the meantime had become king of Iraq, which resulted in a border and non-attack treaty, signed in Muhammareh on May 5th, 1922; According to par. 1 of above treaty the desert boundaries were defined and ratified in an agreement between Ibn Saud and the English High-Commissioner of Iraq, Sir Percy Cox in Adjer (English Ojair) on December 2nd, 1922.

At this time Ameen Rihani, an American of Syrian origin was travelling all over the land of Ibn Saud; His book in which he wrote down all his impressions of this travel, represents an especially precious addition to Philby's works particularly as Ibn Saud since has almost completely closed his country for foreigners thus lacking later descriptions of the Wahaby-land.

Different from Philby's throughout descriptive works, Ameen Rihani devotes complete special chapters to the doctrine of the founder of the Wahabi tribe, Abdel Wahab (1703/1791); to all alternate occurances in the Wahabi-land within the 18./19 century (P. 237 ff); to the most difficult innerpolitical problem of Ibn Saud, namely the settlement of the bedouines, which he solved by the foundation of the Ikhwan (brothers) Organization (P. 191 ff, 207 ff); to the position of the

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Scarsdale Inquirer

# The Bookshelf

April 9, 1921.

The Luzumiyat, by Abu'l-Ala, translated by Ameen Rihani and published by James T. White & Co., 70 Fifth Avenue.

Nine centuries ago Abu'l-Ala was living in Syria, near Aleppo. The date 1010 A. D. is an easy one to remember, in order to place him who was an Arab teacher, philosopher and poet. He was greatly honored in his own time but has been neglected ever since. Omar Khayyam, who wrote in Arabic as well as in Persian, came half a century later than Abu'l-Ala. Thanks to Fitzgerald and perhaps thanks to the fact that the "old familiar juice," the burden of so much of Omar's singing, was denounced by Abu'l-Ala, Abu'l-Ala is practically unknown. It is important to remember that Omar Khayyam was the later of the two.

"When Christendom was arming itself for the First Crusade, and the Norsemen were ravaging the western part of Europe, and the princes of Islam were cutting each other's throats in the name of Allah and his Prophet, Abu'l-Ala was waging his bloodless warfare against the follies and evils of his age." So writes Ameen Rihani, who has brought Abu'l-Ala to light, as translator and disciple of the eleventh century sage. And he writes poetry about his master as follows:

"In thy fountained peristyles of Reason
  Glows the light and flame of desert noons;
And in the cloister of thy pensive fancy
  Wisdom burns the spikenard of her moons."

Abu'l-Ala was rendered blind or nearly blind, as a boy by one of those common oriental visitations of the small-pox, and so he spent most of his long life with this his handicap. Thus again Rihani,

"Closed by Fate the portals of the dwelling
  Of thy sight, the light thus inward flowed;
And on the shoulders of the crouching Darkness
  Thou hast risen to the highest road.

Abu'l-Ala was born a Mohammedan but he attacked the "superstitions and false traditions of religion, proclaiming the supremacy of the mind," just as he "hurled his trenchant invections at the tyranny and despotism of the rulers, asserting the supremacy of the human soul." Here is one of his quatrains:

Mohammed or Messiah! Hear thou me,
  The truth entire nor here nor there can be;
How can our God who made the sun and moon
  Give all his light to one, I cannot see.

And again remember in regard to the form of this poetry, you are reading a precursor of Omar Khayyam, and not a follower. Neither Omar nor Fitzgerald invented this form which we seem bound to associate with them. Abu'l-Ala used it before Omar was born.

As to the content of the quatrain given, it is certainly not orthodox, and nothing about Abu'l-Ala's life and teachings squared with the hide-bound teachings of his inherited faith. But zealous Mohammedans saw in Abu'l-Ala "an adversary too strong to be allowed to enlist with the enemy," and so they went even to the length of excusing his heresies as "forced by the rigorous system of rhyming he adopted." Mashallah!

And who is Ameen Rihani, who can write in English such poetry about Abu'l-Ala, who can so exquisitely translate the quatrains and who has such a queer name? Ameen Rihani is one of the early (in the late eighties) Syrian immigrants to this country, if the term "immigrant" is not wholly misleading in regard to one who, since arriving "steerage" after many vicissitudes, and growing to manhood in a Washington Street cellar in lower Manhattan, stands today one of our best poets and art critics. That he is no self-advertiser, accounts for his rather confined fame. But he will yet be widely known and appreciated. Ten years ago he published a clever prose volume, "The Book of Khalid" (Dodd, Mead & Company) which gives much of his early life in the old world and the new.

As a boy of the slums, Rihani educated himself through devouring the volumes of great masters of English, which he brought from an old Jew dealer in old books. He bought them for a pittance and, having absorbed them, devoted them to the flames as he faithfully describes in the "Book of Khalid." D. J. T.

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"The Luzumiyat of Abul-Ala," by Ameen Rihani. (James T. White & Co.)

Abul-Ala, the Syrian poet philosopher of Maarrah, antedated Omar Khyyam by about 50 years. Abul-Ala wrote odes and quatrains whose resemblance in thought and sentiment to those of the tentmaker seem more than a curious coincidence. This Syrian poet was the foremost literary figure of his time. He had the disposition of one of the minor prophets, castigating whatever he thought corrupt in his own world. Although neglected for ten centuries, he was esteemed by his contemporaries, who bestowed upon him the name of "Father of the Sublime." Stoicism was his creed. He wrote a Koran, in imitation of the book of Mohammed, to show it was not inspired and a fanciful work which resembles in form and conception the "Divine Comedy" of Dante.

Spokesman-Review, Spokane, Wash. 1921

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**International Missionary Bibliography**

...he January 1921 number of the Review.

THE LUZUMIYAT. Selections from the Poems of Abu'l-Ala. Translated by Ameen Rihani. 104 pp. New York: James T. White. $1.25. 1920. 55.

Abu'l-Ala was an Arab poet who lived near Aleppo about 1000 A.D. His work exercised a considerable influence over Omar Khayyam. This volume contains a brief life of the poet, and 121 quatrains in English verse.

## 2. *How to Find a Working Philosophy for Yourself*

**HARRY A. OVERSTREET,** Professor and head of the Department of Philosophy, City College, New York.

The most important thing to know about a person is his philosophy. It follows that the most important thing one can achieve in this life is a philosophy that will carry one through. A man's philosophy is his total way of life, his scheme of values. To create for himself a philosophy that is at once comprehensive and unified is to bring his powers to the highest point of effectiveness. The aim of this course is to point the way toward the well balanced personality, or what Santayana called "the life of reason."

TUESDAYS 5:30 P.M. — 6:30 P.M.

FEB. 7 ***The Self We Want to Create***
How we can grow wise in the wishes we have about ourselves.

FEB. 14 ***What It Means to Be Effectively Mature***
How the maturing of selfhood can be achieved.

FEB. 21 ***Making the Brain into an Efficient Tool***
How we can escape the pitfalls of immature thinking.

FEB. 28 ***Being Masters of Words***
How we can make the words of our mouths acceptable as conveyors of genuine insight.

MAR. 7 ***Being Masters of Moods***
Ways in which we can master our moods.

MAR. 14 ***Ways of Companioning***
How the art of companioning can be learned.

MAR. 21 ***Opening Our Minds to the World***
How we can increase the areas of our experience.

MAR. 28 ***Giving Our Minds a Chance to Create***
How the individual can be creative in his own right.

APR. 4 ***Giving Our Sympathies a Chance to Work***
How sympathy can be made intelligently effective.

APR. 11 ***Refining the Quality of Ourselves***
The quality of a person's life is crude or refined in proportion to the ideal possibilities he accepts as genuine. How these possibilities can be effective in a person's life.

10 meetings, successive Tuesdays, 5:30 p.m., to 6:30 p.m., beginning February 7.
50 minute lecture by Dr. Overstreet, 10 minutes for questions.
Fee $10.00.

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Reference books for this course: By Harry A. Overstreet: About Ourselves—Psychology for Normal People, The Enduring Quest; by Bonaro W. Overstreet: A Search for a Self.

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Dr. and Mrs. Harry A. Overstreet are co-authors of the new book, "Town Meeting Comes to Town," (Harper & Bros.), which presents the origin, aims, social significance, and program of Town Hall as a national as well as a local institution.

## 3. *Lifting Experience into a Philosophy*

**HARRY A. OVERSTREET,** Professor and head of the Department of Philosophy, City College, New York.

This round-table course, open only to those attending Dr. Overstreet's lectures "How to Find a Working Philosophy for Yourself," is designed especially for those who wish to go into this subject more fully. This round-table group will be limited and will meet together one hour following the lectures to discuss various aspects of their experience as these contribute to the formation of a working philosophy. Such group discussion will serve to test not only the worth of an individual's philosophy to himself, but its acceptability to the human society in which he has to live.

Two books will be used as references in this course: The Enduring Quest, by Harry A. Overstreet; A Search for a Self, by Bonaro W. Overstreet.

10 meetings, successive Tuesdays, 7:30 p.m. to 8:30 p.m., beginning February 7.
15 minute introduction by Dr. Overstreet, 45 minutes for discussion.
Fee $8.00. Membership limited.

## 4. *Great Epochs of Music*

### Their Instrumental Language and Musical Style

**DOUGLAS MOORE,** Associate Professor of Music, Columbia University; American Composer; author of "Listening to Music."

10 Lectures, illustrated by Mr. Moore at the piano, through recordings, and by the following guest artists:

**ERNST VICTOR WOLFF,** Harpsichordist
**CARROLL GLENN,** Violinist
**DANIEL ERICOURT,** Pianist
**CHARLES DOERSAM,** Organist
**THE KRAEUTER STRING QUARTET**
And a Group of Recorder and Viol Players

OF EQUAL INTEREST TO LAYMAN, STUDENT, TEACHER, AND MUSICIAN

This course aims to prepare the ambitious music listener for the ever-broadening and more comprehensive concert programs of today. The musical language and instrumental forms characteristic of the various great periods of musical composition will be explained and analyzed, and the attempt will be made to show that each one of these great periods represents a high degree of achievement in itself, rather than simply a milestone in the development of the art.

WEDNESDAYS 5:30 P.M. TO 6:45 P.M.

FEB. 8 ***The Renaissance***
The Beginnings of Instrumental Music

FEB. 15 ***The Baroque Period***
The Flowering of Instrumental Music, Culminating in the Genius of Bach and Handel
1. The Fugue—Its Development and Significance

FEB. 22 ***The Baroque Period***
2. The Concerto—18th Century Concerto as Distinguished from the Virtuoso Concerto of Later Periods; the Concerto Grosso; the Concerto for Solo Instrument

MAR. 1 ***The Baroque Period***
3. The Sonata—Early Manifestation of the Sonata; The Baroque Sonata Contrasted with the Sonata of Haydn and Mozart

MAR. 8 ***The Classical Period***
The Establishment of Chamber Music and Symphony Forms—Their Divergent Tendencies
1. Chamber Music — Masters of the Viennese School

MAR. 15 ***The Classical Period***
2. The Symphony—The Genius of Beethoven

MAR. 22 ***The Romantic Period***
The Expansion of Musical Forms in Style and Content; The Program-Music Period
1. The Romantic Sonata

MAR. 29 ***The Romantic Period***
2. The Symphonic Poem

APR. 5 ***The Modern Period***
Experimentation and Revolt
1. Ballet Music

APR. 12 ***The Modern Period***
2. Chamber Music—The New Classicism

This course is a logical outgrowth of the one, "From Early Folk Songs to Modern Jazz," presented in the fall series, but is complete in itself and preliminary musical education is not essential. Professor Moore will prepare a suggested list of books and phonograph records for those who wish to supplement, in their spare time, the information obtained through the lectures.

This course is sponsored by the Town Hall Music Committee, Walter W. Naumburg, Chairman, and has been arranged by the Town Hall Concert Department, Kenneth Klein, Director, in response to many requests for a second music course following the favorable reception of the initial one.

10 Lecture-Recitals, successive Wednesdays, 5:30 p.m. to 6:45 p.m., beginning February 8.
60 minutes of lecture and musical illustration, 15 minutes for questions.
Fee $10.00 for the course.

*Records furnished through courtesy of Haynes-Griffin Record Shop, 373 Madison Avenue. Steinway Piano.*

## 5. *American Problems*

This course provides an intimate round-table for discussion of the acute political, economic and social problems facing America. The topics include the major issues likely to come before Congress this winter. During the discussion period every member may participate. On each topic the factual background will be presented as well as all points of view, thus making it possible for each member of the group to arrive at his or her own conclusions.

FEB. 8 ***What is the American Approach to Our Problems?***
ARTHUR E. BESTOR, President, Chautauqua Institution
LAWRENCE DENNIS, Consulting economist
NORMAN THOMAS, Director, League for Industrial Democracy

FEB. 15 ***Labor: Shall the Wagner Act be Revised? How?***
J. RAYMOND WALSH, Economist

FEB. 22 ***Reorganization: Desirable Changes in American Government***
ARTHUR E. BESTOR

MAR. 1 ***Farming: What Next in Farm Policy?***
M. L. WILSON, Under-Secretary of Agriculture
HARRY J. CARMAN, Professor, Columbia University

MAR. 8 ***Health: What System of Medical Care Should We Have?***
ARTHUR E. BESTOR
DR. JOHN A. HARTWELL, Formerly Assoc. Prof., Cornell University Medical College
HENRY PRATT FAIRCHILD, Professor, New York University

MAR. 15 ***Taxation: What Kind and How Much?***
CARL SHOUP, Professor, School of Business, Columbia University

MAR. 22 ***Pensions: The New Role of the Aged in American Life***
LYMAN BRYSON, Professor, Columbia University

MAR. 29 ***Defense: Increased Armament as a Public Policy***
LYMAN BRYSON

APR. 5 ***Relief: Is a Permanent System of Federal Relief Necessary?***
EDMUND de S. BRUNNER, Professor, Columbia University

APR. 12 ***Is the "South" America's Number One Economic Problem?***
CLAUDIUS T. MURCHISON, President, Cotton-Textile Institute
ARTHUR E. BESTOR

Discussion technique: (a) Where three persons are listed the first will act as chairman and introduce the subject, the other two will speak for 15 minutes each, and then the chairman will act as discussion leader for 40 minutes; (b) Where only one person is listed he will speak for 25 minutes and then act as discussion leader for 50 minutes; (c) Where two are listed, the second will question the first for 25 minutes and then act as discussion leader for 50 minutes.

10 meetings, successive Wednesdays, 5:30 p.m. to 6:45 p.m., beginning February 8. Fee $10.00. Membership limited.

## 6. *Creative Literature*

This course will survey, from a number of different angles, some of the significant aspects of the newer literature. Some of the lectures will present a critical review of current books. Others will analyze the effect of social and political forces upon creative literature and, in reverse, the effect of literature upon society and politics.

Each of the ten lecturers in the course is a distinguished author, a student of special phases of literature, and an interesting speaker of proven ability.

This course is planned especially for those who would enjoy personal contact with some of America's leading authors. To the end of making such contact possible, enrollment in the course will be limited, and to provide for a more intimate give-and-take than a lecture alone can afford, each speaker will conduct a twenty-five minute question and discussion period.

FEB. 9 **WILLIAM LYON PHELPS**
Professor Emeritus, Yale University
***The Romance of Science and the Truth of Fiction***

FEB. 16 **BERTITA HARDING**
Author "Phantom Crown"
***The Power Behind the Pen***

FEB. 23 **GEORGE DANGERFIELD**
Author "The Strange Death of Liberal England"
***Rise of the American Novel and Decline of the English Novel***

MAR. 2 **EDWARD WEEKS**
Editor of Atlantic Monthly
***The Importance of New Books***

MAR. 9 **ERIKA MANN**
Author, actress, daughter of Thomas Mann
***Totalitarianism and Creative Literature***

MAR. 16 **HAROLD BRAINERD HERSEY**
Author and magazine editor
***Contribution of the Magazine to American Literature***

MAR. 23 **BONARO W. OVERSTREET**
Author and poet
***The Poet in Society***

MAR. 30 **AMEEN RIHANI**
Arabian author
***Literature of the Near East***

APR. 6 **LEWIS BROWNE**
Author and lecturer
***What Our Novelists are Saying***

APR. 13 **HOUSTON PETERSON**
Head, Department of Social Philosophy, Cooper Union
***The Ethics of Reading***

10 meetings, successive Thursdays, 5:30 p.m. to 6:45 p.m., beginning February 9.
50 minute lecture, 25 minutes for questions. . . . Fee $10.00.

## 7. *Current Events*

**GEORGE EARLE RAIGUEL,** author, world traveler, lecturer.

This course is especially planned for those who have attended Dr. Raiguel's current event lectures in New York City in recent years. For description of this course please refer to the *Current History* course below, which is another section of this course.

## 8. *Current History*

**GEORGE EARLE RAIGUEL,** author, world traveler, lecturer.

Dr. George Earle Raiguel, known as an authority on national and international affairs, spends a part of each year in foreign travel in the Orient, South America or Europe, studying conditions and talking with leaders who are making modern history. He has interviewed many of the leading figures who have moulded history including Mussolini, former President von Hindenburg of Germany, many of the British and French leaders. He is one of the few men who know Stalin. In the report of his interviews he endeavors to present men as they are presented to him without putting his personal opinions before his audiences.

7 meetings, successive Wednesdays, 3:30 p.m. to 4:45 p.m., beginning January 4.
55 minute lecture, 20 minutes for questions.
Fee $7.00.

It is intended that those who wish to take this course with Dr. Raiguel choose solely as a matter of convenience whether they wish to attend this section on Fridays at 11:30 a.m., or the section on Wednesdays at 3:30 p.m. The lectures in these two courses are in general the same, so that tickets may be used at either.

7 meetings, successive Fridays, 11:30 a.m. to 12:45 p.m., beginning January 6. . . . Fee $7.00.

These courses will deal with both national and international affairs. Facts behind the great social, economic and political changes that are going on in the leading countries of the world will be presented. Major news topics will be reviewed and a basis presented for intelligent interpretation of current history.

| 3:30 P.M. WEDNESDAY | *Topic* | 11:30 A.M. FRIDAY |
|---|---|---|
| JAN. 4 | — *Beginning a New Year* — | JAN. 6 |
| JAN. 11 | — *The President and the Congress* — | JAN. 13 |
| JAN. 18 | — *What Europe is Doing* — | JAN. 20 |
| JAN. 25 | — *The Future of the Far East* — | JAN. 27 |
| FEB. 1 | — *The Mediterranean* — | FEB. 3 |
| FEB. 8 | — *The Nation and the Congress* — | FEB. 10 |
| FEB. 15 | — *Review of the Year* — | FEB. 17 |

Heaven, and strikes The Sultan's Turret with a Shaft of Light."

and all that is unintelligible he leaves to be explained hereafter:

# SOME R[illegible] OKS

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"The Luzumiyat of Abu'l-Ala," selected by Ameen Rihani. James T. White & Company, 70 Fifth avenue, New York.

"Us and the Bottleman," by Edith Ballinger Price. The Century Company, New York.

"Glen of the High North," by H. A. Cody. George H. Doran Company, New York.

"The Adorable Dreamer," by Elizabeth Kirby. George H. Doran Company, New York.

"The Lonely House," by Mrs. Belloc Lowndes. George H. Doran Company, New York.

"The Crimson Patch," by Augusta Huiell Seaman. The Century Company, New York.

"The Wild Cat," by Hugh Wiley. George H. Doran Company, New York.

"The Almonds of Life," by F. E. Mills Young. George H. Doran Company, New York.

"The Mystery of the Sea-Lark," by Ralph Henry Barbour and H. P. Holt. The Century Company, New York.

"Swiss Fairy Tales," by William Elliot Griffis. Thomas Y. Crowell Company, New York.

"It's a Good Old World," by Bruce Barton. The Century Company, New York.

"Duruy's History of France," translated by M. Gary, edited by James F. Jameson, and continued to the year 1920 by Mabell S. C. [illegible] Y. Crowell Company, New York.

"America's Aims and Asia's Aspirations," by Patrick Gallagher. The Century Company, New York.

"A Boy in Serbia," by E. C. Davies. Thomas Y. Crowell Company, New York.

"Cousin Nancy and the Lees of Clifford," Gene Stone. Thomas Y. Crowell Company, New York.

"Travel Stories," from St. Nichols. The Century Company, New York.

"The Reign of Patti," by Herman Klein. The Century Company, New York.

"Boys' Book of Sea Fights," by Chelsea Curtis Fraser. Thomas Y. Crowell Company, New York.

by W. H. Mallock. Harper & Brothers, New York.

"The Middle Passage," by L. Frank Tooker. The Century Company, New York.

"Turn About Tales," by Alice Hegan Rice and Cale Young Rice. The Century Company, New York.

"A Miscellany of American Poetry

York.

"Treasure Mountain," by Edna Turpin. The Century Company, New York.

'At the Sign of the Two Heroes," by Adair Alden. The Century Company, New York.

"Americans All," edited by Benjamin A. Heydrick. Harcourt, Brace & Howe, New York.

"Johnnie Kelly," by Wilbur S. Boyer. Houghton, Mifflin Company, Boston.

"Famous Detective Stories," edited by J. Walker McSpadden. Thomas Y. Crowell Company, New York.

"The Top of the World," by Ethel M. Dell. G. P. Putnam's Sons, New York.

"The Literature of Business," by Alta Gwinn Saunders and Herbert LeSourd Creek. Harper & Brothers, New York.

"The Heart of Unaga," by Ridgwell Cullum. G. P. Putnam's Sons, New York.

"An Upward Path," by Myron T. Pritchard and Mary White Ovington.

[illegible]rcourt, Brace & Howe, New York.

"The Little House," by Coningsby Dawson. The John Lane Company, New York.

"A Prairie Schooner Princess," by Mary K. Maule. Lothrop, Lee & Shepard, Boston.

"The Green Eyes of Bast," by Sax Rohmer. Robert M. McBride & Company, New York.

"It Happened At Andover," by James C. Graham. Houghton Mifflin Company, Boston.

"Heart of New England," by Abbie Farwell Brown. Houghton Mifflin Company, Boston.

"The Story of Opal," by Opal Whiteley. The Atlantic Monthly Press, Boston.

"Voice Education," by Eleanor McLellan. Harper & Brothers, New York.

"Anne," by Olgo Hartley. J. B. Lippincott Company, Philadelphia.

"Experiences and Observations of an American Consular Officer During the Recent Mexican Revolutions" by Will B. Davis. Wayside Press, Los Angeles, California.

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# A·READER'S·NOTES

**Books are a finer world within the world.**

Abu'l—Ala was a Mohammedan poet of Arabia who lived between the years 973 and 1057, dying sometime near the birth of Omar Khayyam whose "Rubaiyat" is familiar through Fritzgerald's translation. Omar is said by some to have imitated Abu'l Ala. Whether he did or no, there is a striking similarity in the two poets. A selection from the earlier poet has been rendered into English by one of his race named Ameen Rihani who is a good English scholar. The volume is entitled "The Luzumiyat," a word for which I can find no definition anywhere. The term used as caption for the Omar verse means "quatrains"; and as the Abu'l verse is in quatrains also, one is at sea. The new book (not the first English translation, one appearing in 1898,) is published by James T. White and company, New York. The verses look to the eye and sound to the ear as though they had fallen from the lips of the Persian poet when his singing robes sat loosely on his shoulders. Here is the opening quatrain:

"The sable wings of Night pursuing day
Across the opalescent hills, display
The wondrous star-gems which the fiery suns
Are scattering upon their fiery way."

That is not equal to the first quatrain which Edward Fritzgerald chose from the bard of Naishapur:

"Wake! For the Sun who scattered into flight
The stars before him from the Field of Night,
Drives Night along with them from Heaven, and strikes
The Sultan's Turret with a Shaft of Light."

Ameen Rihani says that it is not possible to adhere to the letter of the Arabic and render its meaning into English, the two languages differ so widely in their standards of art and beauty. Abu'l Ala also was sage and scholar as well as singer. A sketch of his life is given by the translator, and we are told that he was blind from the age of five. He was no such Epicurean agnostic as Omar nor did he write amatory verse. Moreover, his philosophy of life and death is not so defiantly hopeless. Here is the gleam of hope:

"I give and go, grim Destiny,—I play
Upon this checker-board of Night and Day
The dark game with thee, but the day will come
When one will turn the board the other way.

If my house-swallow, laboring with zest,
Felt like myself the burden of unrest,
Unlightened by inscrutable designes,
She would not build her young that cosy nest."

Again, we find the sense of sin, as in the following:

"Behold! the Veil that hid thy soul [illegible] torn
A[illegible] all thy secrets on the winds are borne;
The hand of Sin has written on thy face
'Awake, for these untimely furrows warn.'"

He uses the figure of the potter; and also of the rope and pail (to draw from the well), of the Tinker of the dream and such as come readily to the pen. He warns against tavern and temple, "For sheikh and libertine in sooth are one," and against hate and lust. His religion is the religion of love, but Reason is his prophet and guide. Omar divorced Reason and married the Daughter of the Vine. He has searched in vain for pearls in all the caverns of the creeds. There is a reference to his blindness:

"The guiding hand of Allah I can see
Upon my staff: Of what use then is he
Who'd be the blind man's guide? Thou silent oak,
No son of Eve shall walk with me and thee."

The burden and the mystery of life and all that is unintelligible he leaves to be explained hereafter:

"Why try to con the book of earth and sky,
Why seek the truth which neither you nor I
Can grasp? But Death methinks the secret keeps,
And will impart it to us by and by."

That is very like faith. Old Omar had no such message, though he was a better poet. It may be that his translator was a better poet than the translator of Abu'l Ala. I have selected quatrains only that are different from Omar in thought. "The Luzumiyat" is sure to win a wide circulation.

THE BOOKMAN

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[illegible] day yesterday. The afternoon was given over to a six-group discussion of conference questions concerning the cause and cure of war, the discussion being open only to accredited delegates from the Nation-wide chapters represented at the convention.

This morning's session will begin at 9:30 o'clock.

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BOOK REVIEW AND MAGA[illegible]


## Recent Noteworthy Publications

**"THE LUZUMIYAT"**
The Predecessor of the "Rubaiyat"
By Ameen Rihani........**$1.50**

**"WAR VOICES AND MEMORIES"**
Poems by Clinton Scollard.**$1.50**

**"MORNING LIGHT AND EVENING SHADOWS"**
Complete Poems of Rossiter Johnson ..............**$1.50**

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1H

Luncheon with Dr. Fisher
Tuesday - 1 P.M.

TESTIMONIAL DINNER
in honor of
AMEEN RIHANI
tendered by the
Arab-American Youth Association
at
THE MECCA RESTAURANT
6 East 30th Street, New York City
Saturday Evening, April 22, 1939
At Eight O'clock

14

# Menu

## APPETIZERS

CELERY — ROMAINE LETTUCE — TOMATOES

OLIVES

VEGETABLE SOUP

STUFFED VINE LEAVES

BAKED KIBBEE

LAHM MISHWY

BROILED SWEETBREADS

SALAD or LABAN

Kinafy with Ushta

Coffee

American or Arabian

TEA

# PROGRAM

"Star Spangled Banner"

## Welcome Address

Mr. Kareem R. Saleeby, President

## Master of Ceremonies

Dr. F. I. Shatara

## Speakers

Dr. Philip K. Hitti

Prof. Elihu Grant

Dr. Edger Fisher

Mr. Nazim Adhami

MR. AMEEN RIHANI

E. J. Ando

## Music

Mr. Petro Trabulsy — Mr. Louis Kawam

## Singers

Mr. Joseph Silwan — Mr. Said Zaineldeen

## Committee of Arrangements

| | |
|---|---|
| Kareem R. Saleeby, | President |
| Albert Azar, | Vice President |
| Victoria Haddad, | Corresponding Secretary |
| Sumaya Faddool, | Recording Secretary |
| Fred Abbott, | Treasurer |
| Manuel Najjar, | Assistant Treasurer |

# Dinner

IN HONOR OF

## Mr. Ameen Rihani

GIVEN BY

The Arab National League

AND A

Committee of Friends and Admirers

AT THE

Town Hall Club

New York City

Saturday, June 5, 1937

at 7:00 P. M.

[watermark]

# Dinner

IN HONOR OF

## Mr. Ameen Rihani

GIVEN BY

The Arab National League

AND A

Committee of Friends and Admirers

AT THE

Town Hall Club
New York City

Saturday, June 5, 1937

at 7:00 P. M.

GUEST OF HONOR

***Mr. Ameen Rihani***

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TOASTMASTER

***Dr. F. I. Shatara***

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## SPEAKERS

Prof. W. E. Hocking
Hon. Faris S. Malouf
Dr. Izzat Tannous
Rev. John H. Lathrop
Hassan Mahmoud
E. J. Audi

## SPEAKERS TABLE

Dr. J. C. Bucher
Mr. George Antonios
Dr. & Mrs. Edgar J. Fisher
Mrs. Genevieve Mason
Hon. Hasan Youseff
Prof. & Mrs. Elihu Grant
Mrs. Helen Davenport Gibbons
Mr. Amin Abu-l-Dhahab
Miss Alisie Weil

## MUSICAL NUMBERS

Miss Helen Rozek—Violin Solo
Mr. John Bogue—Song

## COMMITTEE

Dr. Lewis G. Aide
N. Adhami
Dr. F. Akl
Dr. S. Y. Alkazin
E. J. Audi
Dr. N. G. Barbour
Joseph Bateh
Fred Bistany
Abraham Boutross
R. N. Davis
Dr. R. T. Deen
N. A. Faris
George Ferris
Dr. Edger J. Fisher
Hamdan Gannam
Peter S. George
A. A. Haddad
Henry Hadad
Mitchel Hadad
Majid Hamadi
Saleh Handal
M. Hawie
Younis Ibrahim
Jaudy Ismail
Aref Jabara
F. M. Jabara
A. A. Kahil
Jacob Kaibney
H. I. Katibah
Anis G. Khoury
Ali Mahadeen
Michael Makla
J. N. Malouf
S. Mallouk
David Ramadan
Milhim Saidy
Jacob Syaj,
Kareem Saleeby
Mrs. S. G. Saleeby
Mrs. K. Saydah
Albert Sleyman
Harry Snyder
Albert Staub
S. Totah
Mrs. Lieza Uniss
Amin Zaydan

## A

| Name | Table No. |
|---|---|
| Abbott, Mr. Jos. M. | 11 |
| Abdelnour, Mr. Cesar | 15 |
| Abdelnour, Mr. Dimitri | 15 |
| Abouchar, Mr. Joseph | 11 |
| Abouchar, Mrs. Joseph | 11 |
| Abourjaily, Mr. Michael | 10 |
| Abraham, Mr. Younis | 25 |
| Adhami, Mr. Nazim | 22 |
| Aide, Dr. Lewis G. | 18 |
| Aide, Miss Matilda | 18 |
| Akl, Dr. Fuad | 15 |
| Akel, Mrs. Ferris | 18 |
| Alkazin, Dr. S. Y. | 5 |
| Alkazin, Mrs. S. Y. | 5 |
| Allam, Miss J. | 18 |
| Amateau, Dr. Albert | 19 |
| Arida, Mr. Juad | 22 |
| Arida, Mr. Nasib | 10 |
| Arida, Mrs. Nasib | 10 |
| Assad, Mrs. Kafa | 14 |
| Assad, Mr. K. | 23 |
| Atiyeh, Mr. Sameer | 6 |
| Audi, Mr. E. J. | 4 |
| Audi, Mrs. E. J. | 4 |
| Atiyeh Mr. Aziz | 6 |
| Atiyeh, Mrs. Aziz | 6 |
| Atta, Mr. Raymond | 15 |
| Atta, Miss Mary | 15 |
| Ayoub, Mr. Rashid | 22 |
| Ayoub, Mr. S. N. | 19 |
| Ayoub, Mrs. S. N. | 19 |

## B

| Name | Table No. |
|---|---|
| Bared, Mr. Jose | 12 |
| Bared, Mr. Louis | 12 |
| Barbour, Dr. Najib | 16 |
| Bateh, Mr. Joseph | 14 |
| Bateh, Mr. Jamil | 14 |
| Bateh, Mr. Saliba | 25 |
| Bedran, Mr. N. G. | 16 |
| Bishara, Rev. K. A. | 8 |
| Bistany, Mr. Farid | 12 |
| Bistany, Mrs. Farid | 12 |
| Bojalad, Miss Selma | 5 |
| Bogue, Mr. John | 2 |
| Bogue, Mrs. John | 2 |
| Boyle, Mr. Frank | 17 |
| Braheme, Miss Mary | 15 |
| Bryant, Dr. William | 1 |
| **Burbar, Mr.** | **24** |

## C

| Name | Table No. |
|---|---|
| Caram, Mrs. Freda | 18 |
| Canavati, Mr. Butrus | 9 |
| Cook, Miss Nila Cram | 10 |
| Cory, Rev. David M. | 8 |
| Cory, Mrs. David M. | 8 |
| Cunningham, Miss Muriel | 2 |

## D

| Name | Table No. |
|---|---|
| Dagher, Mr. George | 16 |
| Dagher, Mrs. George | 16 |
| Daher, Mr. D. H. | 14 |
| Davis, Mr. Ralph | 11 |
| Davis, Mrs. Ralph | 11 |
| Deen, Dr. R. T. | 22 |
| Deeb, Miss Elizabeth J. | 24 |
| Deeb, Mr. Albert J. | 24 |
| Diab, Mr. George | 18 |
| Diab, Mr. Thomas | 18 |
| Diab, Miss Alice | 12 |

## E

| Name | Table No. |
|---|---|
| Essa, Mr. Peter | 23 |

## F

| Name | Table No. |
|---|---|
| Farah, Miss Emelie | 18 |
| Faris, Miss Adelaide | 20 |
| Ferris, Miss Emmeline | 17 |
| Ferris, Mr. George | 5 |
| Ferris, Mrs. George | 5 |
| Flowers, Mr. George | 13 |
| Flowers, Mrs. George | 13 |
| Fuleihan, Mrs. George | 3 |

## G

| Name | Table No. |
|---|---|
| Galib, Miss M. | 4 |
| Galib, Mrs. S. | 4 |
| Ganage, Miss Olga | 24 |
| Gannam, Mr. Hamdan | 9 |
| Gannam, Mrs. Hamdan | 9 |
| Gannam, Mr. R. | 9 |
| Gannam, Mrs. R. | 9 |
| George, Mr. Peter S. | 1 |
| Georges, Mr. Naman | 14 |
| Ghosn, Mr. Farid | 12 |
| Ghattas, Mr. Najib | 10 |
| Goadby, Mr. Arthur | 1 |
| Gorab, Mr. Albert | 12 |
| Gorab, Mrs. Albert | 12 |
| Gorab, Mr. Nadim | 12 |
| Gorayeb, Mr. George | 17 |
| Gorayeb, Mrs. George | 17 |
| Gorelick, Dr. Aaaron | 16 |
| Graham, Mr. George | 19 |
| Guest | 8 |
| Guest | 13 |
| Guest | 13 |
| Guest | 16 |
| Guest | 25 |

## H

| Name | Table No. |
|---|---|
| Haddad, Mrs. Asma | 4 |
| Haddad, Mrs. Butrus | 5 |
| Haddad, Mr. Butrus | 5 |
| Haddad, Mr. Fred | 4 |
| Hadad, Mr. Henry | 20 |
| Hadad, Mrs. Henry | 20 |
| Haddad, Miss Huda | 4 |
| Hadad, Miss Josephine | 15 |
| Haddad, Mr. Nadra | 20 |
| Haddad, Mrs. Nadra | 20 |
| Haddad, Miss Nora | 20 |
| Hadad, Mr. Mitchel | 20 |
| Hadad, Mrs. Mitchel | 20 |
| Haddad, Dr. R. G. | 6 |
| Hamady, Mr. Frank | 22 |
| Hamady, Mr. Majid | 22 |
| Holm, Miss Therese | 1 |
| Hall, Mr. Wm. W., Jr. | 8 |
| Hall, Mrs. Wm. W., Jr. | 8 |
| Haffiz, Mr. Bendali | 8 |
| Hatab, Mr. Leon | 20 |
| Hatab, Mrs. Leon | 20 |
| Halabi, Mr. Vladimir | 19 |
| Handel, Mr. Saleh | 13 |
| Handel, Mrs. Saleh | 13 |
| Hanna, Mr. Joseph | 23 |
| Hanna, Mrs. Joseph | 23 |
| Hawie, Mr. Milhim | 22 |
| Hazam, Dr. John | 6 |

## I

| Name | Table No. |
|---|---|
| Ismail, Mr. Jaudy | 14 |
| Ismail, Mr. Ali | 14 |

## J

| Name | Table No. |
|---|---|
| Jabara, Mr. Aref | 3 |
| Jabara, Mrs. Aref | 3 |
| Jabara, Mr. F. M. | 3 |
| Jabara, Mrs. F. M. | 3 |
| Jabara, Mr. R. M. | 3 |
| Jabara, Mrs. R. M. | 3 |
| Jablons, Dr. Benjamin | 16 |
| Jeha, Mrs. Helen | 4 |

## K

| Name | Table No. |
|---|---|
| Kahil, Mr. A. A. | 6 |
| Kaibney, Mr. Jack | 9 |
| Kaibney, Mrs. Jack | 9 |
| Kaibney, Mrs. Paul | 9 |
| Karkenny, Mr. Simon | 23 |
| Katibah, Mr. H. I. | 10 |
| Kashan, Mr. John | 25 |
| Katz, Mr. F. J. | 16 |
| Kelley, Mr. Charles | 2 |
| Kelley, Mrs. Charles | 2 |
| Keyloun, Mr. R. | 17 |
| Keyloun, Mrs. R. | 17 |

| Name | Table No. |
|---|---|
| Khader, Mr. Hussein | 14 |
| Khauli, Mr. Philip | 15 |
| Kheirallah, Dr. George | 9 |
| Khoury, Dr. Anis | 10 |
| Khoury, Miss Adele | 9 |
| Khoury, Mr. Michael | 15 |
| Kouchakji, Mr. Fahim | 2 |
| Koury, Mr. George | 10 |

**L**

| Name | Table No. |
|---|---|
| Laham, Mrs. | 14 |
| Lian, Mr. A. | 13 |
| Lian, Mrs. A. | 13 |
| Linnington, Mr. Argyle | 1 |

**M**

| Name | Table No. |
|---|---|
| Mabrak, Mr. George | 6 |
| Madey, Mr. Elia | 9 |
| Madey, Mrs. Elia | 9 |
| Mahadeen, Mr. Ali | 9 |
| Mahadeen, Mrs. Ali | 9 |
| Mahadeen, Miss Helen | 9 |
| Mahmoud, Mrs. Hassan | 9 |
| Makhoul, Miss Lillian | 12 |
| Makla, Mr. Michael | 6 |
| Makla, Mrs. Michael | 6 |
| Mallouk, Mr. Salim | 6 |
| Malouf, Mr. Jos. N. | 6 |
| Malouf, Mrs. Jos. N. | 6 |
| Maloof, Mr. Naceep | 20 |
| Maloof, Mrs. Naceep | 20 |
| Mason, Miss Frances | 1 |
| Metry, Mr. John M. | 18 |
| Mohamed, Mr. Kasim | 14 |
| Mokarzel, Mrs. S. | 6 |
| Mokarzel, Miss Mary | 6 |
| Mokarzel, Miss Alice | 6 |
| Morehead, Mrs. Ramza | 25 |
| Moualim, Mr. Kalil | 13 |
| Musawwir, Mrs. Linda | 11 |
| Muste, Rev. Cornelius | 8 |

**N**

| Name | Table No. |
|---|---|
| Nager, Miss Catherine | 4 |
| Nahas, Alfred Mr. | 17 |
| Nahas, Mrs. Alfred | 17 |
| Naify, Mrs. Rose | 3 |
| Nasser, Mr. Othman | 14 |
| Natour, Mr. Kalil | 25 |
| NeJame, Alfred H. Mr. | 19 |
| NeJame, Fred F. | 19 |
| NeJame, George Mr. | 19 |
| Nicola, Mr. Andrew | 16 |

**R**

| Name | Table No. |
|---|---|
| Radi, Miss Mary | 15 |
| Raheeb, Mr. George | 24 |
| Ramadan, Mr. David | 8 |
| Raphael, Mr. J. | 18 |
| Rasi, Dr. H. | 16 |
| Rasses, Mr. Mahmoud | 14 |
| Risk, Mr. Abraham | 23 |
| Robinson, Mr. Wm. F. | 2 |
| Robinson, Mrs. Wm. F. | 2 |
| Rogers, Hon. N. W. | 1 |
| Rogers, Mrs. N. W. | 1 |
| Rozek, Miss Helen | 13 |

**S**

| Name | Table No. |
|---|---|
| Sabbagh, Mr. Cesar | 6 |
| Sabbagh, Miss Asma | 17 |
| Saidnawey, Mr. N. | 11 |
| Saidy, Mrs. Milhem | 5 |
| Salamy, Mr. Simon | 9 |
| Salamy, Mrs. Simon | 9 |
| Saleeby, Mr. Kareem | 10 |
| Saleeby, Mrs. Kareem | 10 |
| Salim, Mr. Stephen | 25 |
| Sarkis, Mr. Paul | 24 |
| Sarkis, Mrs. Paul | 24 |

| Name | Table No. |
|---|---|
| Saydah, Mrs. K. W. | 3 |
| Saydah, Mr. Fred | 3 |
| Sedgwick, Miss Catherine | 1 |
| Shalish, Mr. N. | 15 |
| Shatara, Mrs. F. I. | 2 |
| Shehab, Miss Victoria | 24 |
| Shiya, Mr. George | 12 |
| Shiya, Mrs. George | 12 |
| Shunnarah, Mr. Saliba | 25 |
| Siouffi, Mr. Albert | 23 |
| Siouffi, Mrs. Albert | 23 |
| Skaf, Mr. H. | 24 |
| Skaf, Habib | 19 |
| Skaf, Mr. Joseph | 24 |
| Sleyman, Mr. Albert | 3 |
| Sleyman, Mrs. Albert | 3 |
| Snyder, Mr. Harry E. | 1 |
| Spiro, Mr. Nat | 11 |
| Spiro, Miss Sarah | 11 |
| Staub, Mr. Albert | 6 |
| Staub, Mrs. Albert | 6 |

| Name | Table No. |
|---|---|
| Stephen, Mr. John | 22 |
| Stevens, Miss Alice | 19 |
| Stewart, Mr. Douglas | 1 |
| Sununu, Mr. Edward | 23 |
| Syaj, Mr. Moses | 25 |
| Syaj, Mr. Jacob | 25 |

**T**

| Name | Table No. |
|---|---|
| Tannous, Mr. Suleiman | 4 |
| Toomey, Mr. Richard | 8 |
| Trabulsi, Mr. John | 6 |
| Trabulsi, Mr. Nasib | 6 |

**U**

| Name | Table No. |
|---|---|
| Uniss, Miss Nedda | 10 |
| Uniss, Mrs. Lieza | 10 |

**Z**

| Name | Table No. |
|---|---|
| Zarou, Mr. Sam | 9 |
| Zarou, Mrs. Sam | 9 |
| Zaydan, Mr. Amin | 12 |
| Zrike, Mr. Fuad | 17 |
| Zrike, Mr. Philip | 5 |
| Zrike, Mrs. Philip | 5 |

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thieves and scoundrels. I will even admit that amor town Arabs who have been to Christian schools there a occasional honest men. But when it comes to trusting m life, or my pocketbook, or a horse, or a woman whom happen to care about, to an Arab of whom I have no pr vious personal knowledge, I will choose the cutthroat polygamist Moslem every time. Furthermore—and here we arrive at a purely personal prejudice—I like the Moslem Arab and I do not like the Christian Arab, whether he be born an honest Maronite, or be a bastard product of missionary schools. Consequently it is impossible that my review of these two books be fair.

Alois Musil, author of "In the Arabian Desert," though born a Czech, and actually a professor in the University of Prague, is remembered today by all the North Arabian tribes as a proper Bedouin, a friend and brother. Of all the Europeans—within living memory of those who sit around the coffee fire—who have gone wandering into the northern desert without official mission or political axe to grind, the best remembered and best beloved is that "Sheikh Musa" who lived and rode and raided with the Rualla over a number of long recurrent periods between 1901 and the beginning of the World War. He was looking for certain castles, paintings, archeological inscriptions, which he found, but he rode in the face of Allah and in the face of his friend old Nuri el Shalan, hereditary sheikh and prince of the most savage, unregenerate and powerful of all the northern tribes.

In 1924, during my own briefer and less important sojourn among the Bedouins, I was in the face of Mithkal Pasha el Fayiz, hereditary sheikh of the Beni Sakhr, and at that period these Rualla were our enemies without blood feud. That is, we had no hatred or desire to massacre each other, but raided each other from time to time to steal camels. The Rualla were the only people we were afraid of, in the sense that when it came to a showdown we would be the ones to run away, because they were just as tough as we were and much more powerful numerically. They were our enemies, but we liked and admired them. Around our coffee fires I heard many tales told with gusto by men of the Beni Sakhr concerning the deeds of prowess and guile of the Rualla; and the greatest epic love story told by the Beni Sakhr is a tale in which a Rualla maiden is the heroine. And the point for mentioning these matters here is that in many of the tales which the Beni Sakhr told of the Rualla, there occurred the name of a certain well remembered "Sheikh Musa," friend and brother of Prince Nuri, who was none other than this Czech professor, Alois Musil, author of this present book, but whom the Bedouins themselves remember simply as one of them—a hard rider, a brave fighter, a brother Bedouin by adoption. They cared nothing, one way or another, that he was seeking archeological data. They tell with admiration of how "Sheikh Musa" with "four other robbers" and no further escort, penetrated to the heart of the Nefud, where neither Nuri nor Mithkal would have dared to go with an escort of less than three hundred horsemen, and of how the five robbers with Sheikh Musa at their head miraculously returned alive. Musa did not go out among them to do them good—which is another reason why they liked him. Such likes and dislikes are usually reciprocal. This present book, "In the Arabian Desert," reveals that Musa liked the Rualla just as much as they did him. It is the close-up tale of the intimate living and wandering of a Prague professor who was a real "blood brother" by adoption in the most savage and interesting Bedouin tribe in the whole of North Arabia. It gives, in my opinion, the finest and truest intimate picture of that life which has been written in any language for many a long day and year. It tells incidentally of important archeological discoveries, but the tale itself, intrinsically, is one of high adventure among the tribes.

In the case of "Arabian Peak and Desert," by Ameen Rihani, we come to matter diametrically opposite in purpose, in point of view and, above all, in personal psychology. Incidentally, there is a wide geographical difference also, since Sheikh Musa's locale is northern and north-central Arabia, while that of Mr. Rihani is Yemen, the "sacred peninsula guarded by flaming seas," the most difficult, dangerous and still mysterious part of Arabia, into which comparatively few Europeans have ever penetrated. Mr. Rihani, author of other very important books on southern Arabia—and this present book is important, too—is himself an Arab in the sense that he is a Maronite, that is, a Christian of the Syrian Lebanon. In addition to being an Arab in this sense, he is very much an American, a more than competent New York journalist, a man active in politics where they touch Arabia, and a man who, or at least so it seems to me from his writings, while of Arab blood, believes Western Christian civilization and what goes by the name of Western culture, superior to the Moslem civilization and culture of the Arabs. I believe that in this sense he is an apostle of the West.

Now Mr. Rihani went into the Yemen, into the kingdom and capital of the Imman of the Zaidis, fanatical Moslems bent on preserving their life and traditions from too much contact with the outside world—with the avowed intention of doing them good. That is, he went in, on a self-appointed mission, to try to persuade the Imman to negotiate a treaty with Mr. Rihani's friend, ex-King Husein of the Hedjaz, who is to some extent a pet of the English, and incidentally to persuade the Imman that it would be to his advantage and that of his people to adopt a more friendly attitude toward the English, to let them come in with their schools, commerce, etc.

Just why a Christian Syrian should have undertaken this self-appointed political-cultural apostolic mission among fanatical Arab Moslems is a question not clear until one reads fully into the book. But one is eventually convinced of the truth that his motives were completely honest and disinterested; that he went in to try to do them good. But as is frequently the case with people on self-appointed missions to do good to others, Mr. Rihani was mistrusted by all three parties—apparently not even his friend Husein trusted him fully—and found himself hampered even further by the almost impersonal but profound contempt with which the Arab Moslem regards the native Christian. And there is nothing in this interesting book more interesting, or more creditable to Mr. Rihani's honesty, than that he tells with complete frankness of the mistrust and the contempt which hampered his efforts. Despite my somewhat violent prejudice against people who self-appointedly try to do good to others, and my preference for Moslems, both of which are bound to make me unfair in the present case, I have considerable admiration for Mr. Rihani as a writer. In addition, I think, to being the ablest serious journalist of the Syrian-American group, he is an authentic poet and something of a philosopher. Aside, then, from the interesting tale of his honest yet to me dubious mission, he has presented in this book a brilliant, keen, colorful picture of the Imman and his court, of his people, and of San'a his capital, city of legend, metropolis of Yemen the Happy.

I sincerely recommend, to anyone who is interested

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DAY, MARCH 18, 1921.

Egyptian Mail, Cairo

# SYRIAN POET WRITES IN ENGLISH.

## REMARKABLE VOLUME OF VERSE.

["A CHANT OF MYSTICS" by Ameen Rihani. Jas. T. White and Co., publishers, New York.]

Some little time ago we reviewed in the "Sphinx" a translation of the Luzamiat of Abu'l Ala: and the name of the translator was Ameen Rihani. At the time, we spoke in wonder at the command of English language, Rihani (who is a Syrian by birth) must have, to have strung such a pleasing necklace of delightful and poetic words together, but now, reading his last book entitled "A Chant of Mystics and other poems," we are still more surprised and charmed, for this new book, you must know, is no translation but a slender volume of original poems in English.

While commending the Syrian for his almost invariable use of suitable and correct English and for his poetic diction, yet we must severely find fault with him for the way (in quite a number of his poems) in which the metres of his lines halt and the music of his phrasing jangles. It is surprising, in a man of his parts and talents, to find that for the want of a little extra care, he has spoilt what would otherwise be a volume of creditable and charming verse.

We might quote many instances of this, but we will content ourselves with comparing the first and last verses of his poem "The Song of Rain"; it will suffice to explain what we mean.

In the first verse he writes:—

"Allah is merciful, Allah is kind,
His heart in the tears of the earth is inshrined:
He chains the desire
Of whirlwind and fire:—
The Drought, the Simoon and their forces entire,
In the fast spreading shades of his pity suspire:—
It rains, it rains!"

Compare it then with the concluding verse:—

"Allah is mighty, Allah is great,
His hands all things resuscitate:
He burns the shroud,
He shakes the cloud,
And the dead of the earth with new life are endowed
The bones of the earth are joyous and proud:
It rains, it rains!"

In "The Palm Groves of Memphis"—which indeed might be called "The Khamsin"—while some vivid and poetic pictures are given, the slight clumsiness of the metre rather spoils the verses, but a series of four sonnets, entitled respectively, "Alcazar," "Alhambra," "The Mosque" and "Al-Zahra," are better.

But perhaps the best thing in the book, is the last, which gives its name to the collection—"A Chant of Mystics." There is quite a Greek chorus touch about this.

I believe Rihani is a Christian, but from several of his poems, and from this last particularly, we would have been inclined to name him a Sufi (albeit with occasional touches of Pantheism).

But to quote a little from it:—

"Yea, Man is as near the Beloved
As far from the world he may be:
He is full of the beauty of Allah
As he's void of the Thou and the Me.
Life and the world we abandon
That the Life of the world we may see.
O, come to the assembly of Lovers
In the shade of the Tuba tree.
Oh, come to the Banquet of Union
And taste of the ecstacy.
Oh, come to the Tavern where nectar
And wine are aflow as the sea,
For only the drunken are sober
And only the fettered are free."

There is a fervour, a fire about parts of this last portion of the book, which raises it from mere verse to poetry.

Yes, there is no doubt that this is a book for one's bookshelf. While behind it all, there is a lack of the thought and the motive which make for great poetry, yet the fire and passion of parts of this last poem is of the Divine Flame—and apart from this all, the book is of interest to the student because it is a writing of an Easterner in the correct (yet unstilted) diction of the West.

ALI ASIR.

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From SUN

Address New York City FEB 19 1921

Date

Est

## Rihani's Orientalism.

Ameen Rihani, author of a volume of poetry called "A Chant of Mystics" (James T. White), gives us exoticism that is exotic to us, but doubtless native to him, and his little book of poems is touched with Oriental fire and philosophy which give it distinction.

Though the verses are of uneven merit there is an occasional burst of pure emotion in which the poet is swept into effortless song exactly expressive of his meaning. At other times a self-consciousness chills our appreciation, and too constant personification of things, however Oriental a habit, has a disturbing effect on an Occidental reader.

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GALVESTON, TEX. News

MAR 6 1921

## Old World Poems.

A CHANT OF MYSTICS. By Ameen Rihani. New York: James T. White & Co.

Lovers of Old World color and alien music will find them in this collection of Mr. Rihani's verses. Their author will be remembered as the translator of "The Luzumiyat," quatrains from the work of the Arab poet-philosopher, Abu l-Ala, who wrote much as Omar wrote, more than fifty years before the tent-maker's time.

These original poems by Mr. Rihani are touched with something of Omarian glamour and more of mysticism, an indefinable quality that allures and eludes. Considered technically, certain of the poems reveal metrical lapses. But these are so few that they are atoned for by the merits of the work as a whole. Perhaps the best of the poems are those which figure in the sonnet group under the general head of "Andalusia." One of the four, "The Mosque," is representative:

In the bewildering grove of colonnades,
Once brilliant with a flood of saffron light,
Poured from ten thousand lanterns day and night,
Her memory, like spikenards in the glades
Of distant Ind or Yemen, never fades:
And her devotion, though the ages blight
The mystic bloom of her divine delight
Still casts on alien altars longing shades.

But through the mihrabs which the humble hand
Of genius wrought, o'er marbles hallowed deep
By knees that only Piety could command,
I see Oblivion coming forth to reap;—
Arabia, in Allah's chaplet strung,
It but a word on Andalusia's tongue.

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## A SYRIAN POET.

A Chant of Mystics and Other Poems. By Ameen Rihani. James T. White & Co., New York.

This is a collection of original verse, much of which had previously been contributed to leading magazines of this country. The author is also the translator of what has been called the "Luzamiyat of Abu'l-Ala," a series of poems by Ma'arrah, who is said to have antedated Omar Khayyam and to have given him much of his thought and style. Into the poems of this little volume, the author has brought many of the concepts of the older civilization and sought to adjust them to the new. The result is interesting, if not inspiring. One of the most appealing of the short poems is this:

### A SUFI SONG.

My heart's the field I sow for thee,
For thee to water and to reap;
My heart's the house I ope for thee,
For thee to air and dust and sweep;
My heart's the rug I spread for thee,
For thee to dance or pray or sleep;
My heart's the pearls I thread for thee,
For thee to wear or break or keep;
My heart's a sack of magic things—
Magic carpets, caps and rings—
To bring thee treasures from afar
And from the deep.

Columbus Dispatch
Feb. 20, 1921

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"Oregonian" 1921
Portland, Ore.

A Chant of Mystics, by Ameen Rihani, 33 fine poems, filled with the passion and glamour of the east—much of the verse is after the fashion of Omar Khayam (James T. White & Co., New York city, N. Y.).

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Press: Detroit, Mich.

MAR 27 1921

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Detroit, Mich., FEB 15 1921

"A Chant of Mystics."—By Ameen Richani.

A modest volume, totalling a scant hundred pages, is in strong contrast, both in spirit and expression, to Mr. Chapman's more practical everyday photographic verse. Here is poetic quality allied with spiritual feeling, expressed through somewhat Oriental imagery and possessing more than a touch of the mystical. There is, however, a wordy iteration that becomes wearisome at times. (New York: James T. White & Co.)

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TIMES MAR 13 1921
Trenton, N. J.

### A Book of Poetry.

"A Chant of Mystics and Other Poems," by Ameen Rihani has been received. The poem which gives the title to the little volume covers some twenty pages. There are nearly three dozen sets of verses in all. Originally they were published in the Atlantic Monthly, the Bookman, Harper's Magazine and other periodicals of high class, so that their literary standard is assured. (James T. White & Co.; net $1.25.)

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## "Allah Akbar."

"A Chant of Mystics," by Ameen Rihani. (James T. White & Co.)

The author is the translator of quatrains from the Luzumiyat and in his own poetical effusions his imagination is of the east and his verse is cast in the mold of the Persian poets. Less practical than the accident, more graceful, less strident and ominous, where western poetry tears its emotions to tatters, the philosophic east gazes at the stars and is content to await the turn of the wheel.

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ng from NEW YORK (N. Y.) TIMES

FEB 20 1921

A CHANT OF MYSTICS AND OTHER POEMS. By Ameer Rihani. 12mo. New York: James T. White & Co. $1.25.

Collection of short poems.

**parks in Cleveland—The creation of a group of national cultural gardens. The purpose of these gardens is to give definite, tangibile form to the cultural development of our great city and to provide a medium for the artistic expression of its nationality groups. Today there are nineteen gardens in the chain.**

**Our Italian Cultural Garden, one of those in the chain, was formally dedicated in 1930, the year of the Virgil millennial, in recognition of which the Italian government sent as a gift to be set in the garden, a beautiful bronze bust of the great poet with a column from the Roman Forum for a pedestal.**

**We are determined to develop our garden into an adequate expression of the glorious cultural heritage which is ours—a culture that has enriched the whole civilized world and transcended the limits of nationality.**

**We hope to identify with this movement, those who are today contributing to civilization. In recognition of your contribution to the cultural advancement of the world, today, may we, through Mr. Michael S. Caraboolad, president of the Syrian Sultural Garden Group which is sponsoring the development of the Syrian Garden, assume the privilege of conferring upon you the office of Honorary Life Member in our Asociation.**

**We shall be highly honored to receive word that you accept so that we may add your name to our list of Honorary Members among which are Guglielmo Marconi, Hugo Eckner and other distinguished men and women.**

**Very sincerely yours,**
**Signed P. Gardo**
**President, Italian Cultural Garden Asso.**

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For the war "for the eyes of Gutne" was not like the raids which form the national sport of the Beduin. These are called—but here the experts differ. Charles Doughty and Mr. Seabrook use *Ghrazzu,* but Mr. Rihani, whose hereditary language is Arabic, although he writes in admirable English, holds that the word is *Gazu* for all that the French, who learned all about the game in Algeria, transliterate its name as *Razzia.* But whatever it should be called (for it is given to few Englishmen to pronounce the letter *ghain*) the game is fierce and fascinating. You raid your neighbour (of another tribe) by night, or by day, at your pleasure and carry off his camels, sheep and horses and take him prisoner. If you win he pays forfeit, you accept his word, lend him his own stolen horse for riding home and he sends the ransom, being quite at liberty to raid you in return in order to win it back, and a bit over. In the excitement of the game both sides may shoot at one another so long as they are mounted, but to shoot at a man whose mount has been brought down is a "no-ball" and leads to ostracism. Sometimes men get killed, but, so far as Mr. Seabrook could ascertain, the game is very popular and often played; indeed on one occasion he turned out as a sort of twelfth man with the Beni Sakhr team and was very nearly captured by the Sirdieh who had prepared an elaborate trap. Mr. Rihani's account of the game, and recent reports in the newspapers, show that the Wahabis have much spoiled it by introducing their fanatical religious views into it. They, indeed, sweep down in the traditional manner and drive away camels and herds, but if their victims be *Mushrekin,* that is to say non-Wahabi Moslems, they usually massacre the males of the tribe by way of protest against their religious laxity, and leave the women in the desert without men to raid for them or beasts to give them food. This policy, as far as Mr. Seabrook could ascertain, some of his Beduin friends would willingly apply in an even more drastic form to their Zionist neighbours if the British were to withdraw their protection.

In the matter of food Mr. Rihani found that the Wahabi king, in addition to maintaining at his Court some seven or eight score families of dependents of rival princes and captive rulers with a plentiful but peremptory hospitality, also entertained up to 300 guests of all classes daily, and provided most of them with gifts of clothes. Wahabi cookery as experienced by Mr. Rihani was simple and monotonous, salt and sugar were very sparingly used, and the invariable staple dish, when the materials were available, was mutton and rice, failing them it was dates. Mr. Seabrook was more fortunate, for he was offered a camel roasted whole and carried in upon an enormous dish by a staggering host of servitors, yet owing to a point of tribal etiquette his hosts only feigned to eat of it and left the animal to be finished, after their

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## Raiding Instinct.

The gazu, or raiding instinct, seems, indeed, to be the master motive in the Bedouin heart. Hardly a day passed when the author was at the capital without some small party riding in firing their guns and shouting in triumph, to be feasted as conquerors and sent away with royal gifts of clothes and money.

The palace consists of about ten large houses, built as wanted for new wives and concubines, and connected by a series of high-walled bridges. The visitor was shown the armoury with fifty guns mainly captured from the Turks; but "the Ikhwan have a contempt for cannon: they prefer cold steel. One of their favourite feats of heroism is to stride the gun while it is being fired and slay the gunner at his job."

The Sultan showed with special pride his own ancestral sword to the visitor, as "the most cherished of all my possessions.".

The Sultan took it in his hand and told us how he killed with it one of his bitterest foes. It was a revenge — lawful and honourable custom. "I struck him first on the leg and disabled him: quickly after that I struck at the neck—the head fell to one side — the blood spurted up like a fountain; the third blow at the heart — I saw the heart, which was cut in two palpitate like that." He illustrated with a shiver of his hand. "It was a joyous moment: I kissed the sword."

## Primitive Justice.

Not altogether a pleasant old gentleman! But he was extremely hospitable and as a ruler seems to have merits. The chief is strict, stern, and impartial in justice, albeit enforced by flogging and decapitation. On one occasion an

Saturday Feb. 19 1921.
Montreal Herald

# THE MYSTIC IN VERY MODERN VERSIFICATION

The mystical and unfathomable is sometimes supposed to lend strength to poetry, which may cause the Philistines to cry out. There are some people who even said of Gladstone's great Midlothian speeches that they were just words and if you knew what he meant you might not like it. In "A Chant of Mystics and other Poems" (New York, James T. White & Co., $1.25), the author, Ameen Rihani, is as unfathomable as the ways of a serpent on a rock. Many of the verses are reprinted from The Atlantic Monthly, The Bookman, Asia, Poet-Lore, Harper's Magazine, the Phoenix and other publications, so the writer is evidently esteemed in good company. For those who like this sort of poetry, the book gives just the sort of poetry they like. Hear the opening "chant."

From the Mist of Arcana we rise,
Through the Universe of secrets we come,
And we enter the Tavern as Lovers,
Those features are pale as the false dawn,
Whose statures are lean as the new moon.
Like unto a jar is the body,
And the soul in the jar
Is the silvery voice of the Fountain,
Is the rose-scented breath of the Mountain.

Then after several pages of literary jazz, we are told in conclusion

His compassion
And his passion
Are our fashion,—
Allah, Allah!
Whirl, whirl, whirl,
Till the world is the size of a pearl.
Dance, dance, dance,
Till the world's like the point of a lance.
Soar, soar, soar,
Till the world is no more.

What is it all about? Well, if you could tell that at first glance it would not be mystic.

From MAY 14 1921
EVENING SUN,
Baltimore, Md.

"A Chant of Mystics and Other Poems," by Ameen Rihani (James T. White), is a collection of verses that have appeared in current magazines and which are full of the poetic imagery of the Orient. "A Sufi Song" is impassioned and typical of the East:

My heart's the field I sow for thee,
For thee to water and to reap;
My heart's the house I ope for thee,
For thee to air and dust and sweep;
My heart's the rug I spread for thee,
For thee to dance or pray or sleep;
My heart's the pearls I thread for thee,
For thee to wear or break or keep;
My heart's a sack of magic things—
Magic carpets, caps and rings—
To bring thee treasures from afar
And from the deep.

APRIL 2, 1921
B'klyn Eagle.

"Peace Triumphant" and "Thanksgiving" close the list of these partiotic poems, which voice many emotions.

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"A Chant of Mystics and Other Poems,' by Ameen Rihani (New York: James T. White and Company). The Atlantic Monthly, Harper's, The Bookman, and other periodicals have published some of these poems with which the chief fault to be found is in regard to the small type they are printed in. They are a real delight, with their Oriental color and deep meaning. They will bear studying, when their beauties come out more than through a first reading. "A Chant of Mystics" the final poem in the volume, abounds in imagery. Some of the shorter verses are poignant also, as the brief "She Went Out Singing." The poems in the Arabic division reveal the loveliest fancies. "In the Palm Groves of Memphis" strikes a different note and "The Wanderer," "The Lost Disciple" and "The Fugitive" are deep and strong. It is a brilliant fancy, that which Ameen Rihani has, but he has also a rich and vibrant note with a tragic undertone at times.

From MAR 19 1921
Evening Transcript
Boston, Mass.

# LUTANISTS OF MARCH

## Three Volumes of Verse by Modern Poets

The Broods, 1919. By Hugh Money-Coutts. With a Frontispiece by Donald Maxwell. New York: John Lane Company.

A Chant of Mystics and Other Poems. By Ameen Rihani. New York. James T. White Co.

Lyrics. By Laura Blackburn. Chicago: The Bookfellows.

THIS narrative of some six hundred lines describes a sail down the winding Bure to Yarmouth by a party which included some elderly men and youths. The narrative is chiefly descriptive of "The Broads," the enjoyment of which in the leisurely fashion of the party, is in the indulgent recognition of peace. This is clearly shown in the opening lines:

Then Arms were stayed; and Armistice gave birth
To Peace. Next all men clamored for clean mirth
—Innocent joys they loved in bygone days,
Before they trod the unfamiliar ways
Of battle and murder, wounds, and sudden death.
'Twas ended. Many a weary man drew breath
Vowing that his should be a golden year
Of sober joy, and holiday, with fear
Cast out. "Whate'er betide tomorrow,
This happy summer will I beg, or borrow,
Or steal a guerdon from Fate's doubtful store,
And happy live, as once we lived of yore."

So the lads, Jim and Dick, who fought for England, with their elders, had their holiday full of the joy that comes with an outing on a picturesque river flowing through the famous English broads. The charm of the narrative is in its atmosphere and associations of the mellow old towns and historic objects that are mentioned as the wanderers journey along.

Mr. Ribani's verse sings a good deal about mystics and mysticisms without being mystical. It is a correct, sometimes fervid muse that is expressed, with an intriguing admixture of the commonplace and the exotic. The poet is best when he is lured to sing "Beneath my Lebanon trebinths and pines," and brings the color and temperament of the Arabic world into the form of English speech. A hint of his quality in this mood is here given in "A Sufi Song"——

My heart's the field I sow for thee,
For thee to water and to reap;
My heart's the house I ope for thee,
For thee to air and dust and sweep;
My heart's the rug I spread for thee,
For thee to dance or pray or sleep;
My heart's the pearls I thread for thee,
For thee to wear or break or keep;
My heart's a sack of magic things—
Magic carpets, caps and rings—
To bring thee treasures from afar
And from the Deep.

The lyrics of Laura Blackburn in B. L. T.'s column, "A Line-o-Type or Two," have attracted a good deal of attention both for their singing quality and the mysification that has enveloped the identity of the author. It has been said that a reader was sadly disappointed when it was allowed to be known that "Laura" was a man. Miss Blackburn, as we must call her, has gathered one hundred of the best of the lyrics from B. L. T.'s columns to include in this volume. This artistic virtue is in the ability of the poet to sing "brightly" about common things with a fervor and grace that gives them a fresh interest. The apt interpretation of "The Poet" describes to a degree her one effort, and success:

He reaps the world, as men reap fields of wheat;
Sorrow and pain and joy to him belong;
He gathers much of bitter and of sweet,
And lo, his golden sheaf—is but a song!

Much of the popularity of Laura Blackburn's verses are due to sentiment, which she knows how to express with a sort of serious conviction that appeals to the mass of mankind. This is a good example:

Often have I heard it said,
They who never love are dead,
They who love immortal are:
Love is like unto a star.
This explains the world to me;
They who love are spirits free
In the gardens of the gods;
They who hate are slaves and clods.
Heaven and Hell the blue sky spans·
Ariels and Calibans—
Each his realm doth choose and own;
Love's the only password known.

Again it is this reassuring note which makes her songs so satisfying to the many who are puzzled over life:

If love of beauty is a dream,
If life's a dream, my dear;
If this fair world doth only seem
A bright and rolling sphere,
What need to mourn? What need to fret?
What need to shed a tear?
Let mystics dream; let us forget
Their dreams, for ours, my dear.

There is a comfortable philosophy in these songs, and it is made appealing for the average reader by a tilting grace of music.

W. S. B.

The Pittsburgh Gazette Times
Feb. 7, 1921

*A Chant of Mystics and other poems,* by Ameen Rihani. A number of the poems are quite long and practically all are on Oriental topics. (James T. White & Co., New York).

[illegible]

Bulletin FEB 14 1921
San Francisco, Cal.

#19

Utica. N.Y.
Mar. 12, 1921

A Chant of Mystics and Other Poems. By Ameen Ribani. Published by James T. White & Company of New York.

The poems in this little volume are Oriental in their subjects and treatment. They bring up pictures of old temples, of pagan worship and chants, of mystic and weird ceremoniies. The author's style is felicitous and the verses gracefully written. "The Chant of Mystics," which is given at the close of the volume, endeavors to interpret the truth as seen by the Sufi philosophers and poets of Persia and Arabia. It ends with a prayer to Allah, when:

Hope is sighing,
Faith is crying,
Creeds are dying—
Allah, Allah!

Des Moines, Iowa

...ved April 3, 1921

Helen Cowles LeCron
Literary Editor

"A Chant of Mystics and Other Poems," by Ameen Rihani, James T. White & Co.

A little book of poems of the east, highly colored and eloquent in style, but lacking in appeal—probably because of the monotony of their theme.

THE ARGUS-LEADER CO., PUBLISHERS

(EVENING NEWSPAPER)

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SIOUX FALLS, S. D. 5/25-21

"A Chant of Mystics and Other Poems," by Ameen Rihani. Here we have a number of poems which, as the name of the author indicates, have a strong oriental flavor, like some of the beautiful flowers of the eastern lands. It is indeed a series of mystical poems, some of which might be called literary cameos, that appeal most powerfully to the deeper nature. The poem that gives its title to the book is found last, instead of first, and is probably one of the best, if not the best of all. I Vol. Cloth, 96 pp. New York: James T. White & Co.)

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تابع صفحة ١٨١ من هذا المجلد

Volvió a Estados Unidos donde publicó sus obras en Inglés que fueron muy bien acogidas por el público americano elogiándolo mucho la prensa. Y desde entonces Rihane se ha vuelto ante los americanos y los ingleses el hombre más conocedor de la política de Arabia. Dió conferencias en Londres. El conflicto árabe— judío en Palestina lo ha inpulsado a dar conferencias en Estados Unidos, recorriéndolos, para contrarrestar la propaganda judía, y escribiendo además en los mejores diarios de Estados Unidos.

Amin Rihane, igual que el finado Nahun Mokarzel es originario del pueblecito Fraike pegado a Cornet el Haram y dominando el hondo y majestuoso barranco de Nahr el Kalb. Nació en 1877 y a la edad de doce años emigró a Estados Unidos donde entró a colegios americanos. Después regresó al Líbano y perfeccionó sus conocimientos en la lengua aárabe y volvió a Nueva York donde tradujo las poesías de Abil Alaa el Moharre al inglés en una versión correctísima.

Es una de las glorias de la inmigración libanesa en América.

strance and counsel.

"It saddens me," he said, referring to his accusers, "to find among these lords and commoners alike whose only concern is for their daily bread, even if that bread is kneaded with humiliation, flattery and deceit."

He held a hope for his country, however, in the growing number of enlightened patriots and liberals who are working for a homeland rested on the foundations of "sound character, economics and education." Then he added, warning:

**Who Is the Foreigner Now!**

"Your resources, sirs, your prestige, your honor and glory are in danger because of the policy you are following in this country. If you mend these, then will you have preserved the glorious French traditions and served your country, since you call me a foreigner.

"Yea, I who was born in Freike, in the kaza of Matn, in the very heart of this mountain where my forefathers' bones are buried, am a foreigner....I seek forgiveness of God for my pretensions....But if it is true that I am a foreigner, so are you all. And the Arab poet of old had said:

'My neighbor, we are both strangers here,
And every stranger is a brother to a stranger!' "

Turn over to page 63

Scarsdale Inquirer

# The Bookshelf

Apr. 23, 1921

Ameen Rihani, whose Luzumiyat translation was reviewed in the Inquirer of April 9th, has just issued two volumes of his own work—a collection of poems entitled "A Chant of Mystics and Other Poems," and a volume of essays, "The Path of Vision," both published by James T. White & Co., 70 Fifth Avenue, New York.

The poems are dedicated to his brother Joseph, who, be it known, is a chicle merchant in Yucatan—which connection makes it possible for Ameen to devote himself to the roses-and-poverty strewn path of a poet and essayist. "The Path of Vision" is dedicated to the author's wife, a Vermont girl who is herself an artist in colors of Paris training and of no mean ability.

It is seldom the lot of a charming volume of verse to come from the press with so slight a blare as "A Chant of Mystics." Writers of verse either go through their lives neglected to the point of cruelty, or else are raised to high places of popularity. Rihani's lot is neither of these. He is appreciated by his friends, and especially by his fellow poets, but he is not trumpeted either by publishers or reviewers. The Saturday "Literary Review" of the New York Evening Post or the Sunday supplement of the Times contains no blatant advertisements of his virtues or of the virtue of his work.

The Post on March 12 noticed his volume of poems thus: "The literary output of a modern city is certainly varied. Down the hill, back of Trinity Church in New York, just a step or two from Wall Street, is the Syrian quarter. There are many exotic-looking gentlemen there, with bright eyes and red lips, and among them one may occasionally meet a writer by the name of Ameen Rihani." Then, "to give the reader the flavor" of the volume, the reviewer quotes twenty-two lines from the title poem, and simply adds: "They are a reminder of how many kinds of civilized thought sail into this harbor."

The horizon of the reviewer in question is evidently very constrained. He was bewildered as to what to say over a poem which, to one who knows the Near East, is a marvelous interpretation of the meaning and rhythm and frenzy of Mohammedan dervishes. To the ignorant it should be a revelation. If "A Chant of Mystics" is too much for the reviewer however, he might in plain justice to Rihani of the red-lipped colony—there is no paint or shoddy in those red lips—have quoted one of the four sonnets entitled "Andalusia," this on the Alhambra, for example:

Gods of the silence, still remembering
 The dying echoes of her lute bemoan,
 In canticles of golden monotone,
Her Orient splendor too soon vanishing;
And while lions guard her courts, grey eagles wing
 Around her turquoise domes, and seedlings blown
 From distant lands to her hushed fountains cling,
Yea, and the sun himself sits in her throne.

Time, once her vassal, lingers near the streams
 That woo the shadows of her crumbling walls,
And musing of Alhambra's glory, dreams
 Of Elegance and Power in Myrtle Halls;
Arabia, once counted of the strong,
Is but a sigh in Andalusia's song.

Of the volume of essays it is perhaps a sufficient word to the wise to have given the name of the volume, allowing a sage curiosity to discover for itself what a Syrian immigrant has taught himself to do. D. J. T.

N. Y. Evening Post, Sat. March 12, 1921

## POETRY

"A CHANT OF THE MYSTICS AND OTHER POEMS." By AMEEN F. RIHANI. New York: James T. White.

The literary output of a modern city is certainly varied. Down the hill, back of Trinity Church in New York, just a step or two from Wall Street, is the Syrian quarter. There are many exotic-looking gentlemen there, with bright eyes and red lips, and among them one may occasionally meet a writer named Ameen F. Rihani. Mr. Rihani, who writes in English as well as in other languages, has a new book out of his poems: "A Chant of the Mystics." The extracts which follow will serve to give the reader its flavor. They are a reminder of how many kinds of civilized thought sail into this harbor:

*Nor Crescent nor Cross we adore;*
*Nor Buddha nor Christ we implore;*
*Nor Muslem nor Jew we abhor:*
  *We are free.*

*We are not of Iran or of Ind,*
*We are not of Arabia or Sind:*
  *We are free.*

*We are not of the East, of the West;*
*No boundaries exist in our breast:*
  *We are free. . . .*

*We are not wrought of fire or of foam;*
*Nor the sun nor the sea is our home;*
*Nor the angel our kin nor the gnome:*
  *We are free. . . .*

*O Brothers, our word is the truth,*
 *Our standard the guide;*
*No Sufis are speaking, but he*
*In whom all things abide.*
*Yea, his parrots are we, sugar-chewing*
 *And repeating his words evermore,*
*While the habitants rude of the world*
 *Camel-like thistles devour.*

Birmingham, Ala, Age Herald

FEB 19 1921

ALHAMBRA

Ameen Rihani, in "A Chant of Mystics" (James T. White & Co., New York.)

Gods of the silence, still remembering
 The dying echoes of her lute, bemoan.
 In canticles of golden monotone,
Her orient splendor too soon vanishing;
And while lions guard her courts, gray eagles wing
 Around her turquoise domes, and seedling blown
From distant lands to her hushed fountain cling,
 Yea, and the sun himself sits in her throne.

Time, once her vassal, lingers near the streams
 That woo the shadows of her crumbling walls,
And, musing of Alhambra's glory, dreams
 Of elegance and power in Myrtle halls—
Arabia, once counted of the strong,
Is but a sigh in Andalusia's song.

ESTABLISHED 1881 JUL 23 1921 H
From
EVENING WORLD
New York City

## TURNING THE PAGES

—BY—

**E. W. Osborn**

Copyright, 1921, by the Press Publishing Co. (The New York Evening World).

*My heart's the field I sow for thee,*
 *For thee to water and to reap;*
 *My heart's the house I ope for thee,*
*For thee to air and dust and sweep;*
*My heart's the rug I spread for thee*
*For thee to dance or pray or sleep;*
*My heart's the pearls I thread for thee*
*For thee to wear or break or keep;*
*My heart's a sack of magic things—*
*Magic carpets, caps and rings—*
*To bring thee treasures from afar*
*And from the Deep.*

"A Sufi Song," these lines form, as printed in "A Chant of Mystics and Other Poems," (James T. White & Co.) by Ameen Rihani.

The Sufi being a Persian sect given to ecstacies and introspections.

* * *

Mass.)

**A Chant of Mystics** and other poems. By Ameen Rihani, which is a choice collection of poems that the reader will enjoy. (James T. White & Co., New York.)

Atlanta (Ga.) Constitution, Apr. 3, 1921.

**Oriental Symbolism in Verse.**

A CHANT OF MYSTICS. By Ameen Rihani. New York: James T. White & Company. $1.25.

Readers of poetry who enjoy short excursions into the realm of Oriental mysticism will find pleasure in the haunting music of Mr. Rihani's verse. About thirty poems are presented, most of them having appeared in the Atlantic, Harpers, Asia and other magazines and are rich in the symbolism in which the Eastern mind lives. A glimpse of the poet's style is found in "Renunciation," one of the shorter poems in the book:

→ Duluth Herald

"A Chant of Mystics and Other Poems,' by Ameen Rihani (New York: James T. White and Company). The Atlantic Monthly, Harper's, The Bookman, and other periodicals have published some of these poems with which the chief fault to be found is in regard to the small type they are printed in. They are a real delight, with their Oriental color and deep meaning. They will bear studying, when their beauties come out more than through a first reading. "A Chant of Mystics" the final poem in the volume, abounds in imagery. Some of the shorter verses are poignant also, as the brief "She Went Out Singing." The poems in the Arabic division reveal the loveliest fancies. "In the Palm Groves of Memphis" strikes a different note and "The Wanderer," "The Lost Disciple" and "The Fugitive" are deep and strong. It is a brilliant fancy, that which Ameen Rihani has, but he has also a rich and vibrant note with a tragic undertone at times.

Brooklyn Eagle

"A Chant of Mystics and Other Poems" by Ameen Rihani (James T. White & company) contains several poems of real beauty, some that will stand the test of reading aloud and some that you will like to "moon over" in a leisure hour. Here is a sample, the first verse of "The Cataclysm" which breathes the spirit of hope and eternity:

Even through the city of the dead she passed,
Her sack of Horror's harvest to refill;
And lo, into the untilled world she cast
With a million hands, the black seeds of her will.
But in the bone-strewn waste I saw a snail
Crawling out of the socket of a skull,
Exultant still;—
Rising from the universal bane
To thank the rain.

Syracuse N.Y. Herald

PORTLAND, ME.-EXPRESS

APR 9 1921

A CHANT OF MYSTICS AND OTHER POEMS

A charming book of poems by Ameen Rihani, well written and interesting in subject matter, is A Chant of Mystics, and Other Poems. The poems are Towers and the Night; The End and the Beginning; The Cataclysm; Reflections; The Son of Siva; The Fruits of Death; Constantinople; Andalusa; In the Palm Groves of Memphis; Prayer in the Desert; Water and Flowers; The Song of Rain; The House of Night; After Reading King Lear; The Wanderer; Labanus; The Pagan; The Lost Disciple; From the Arabic; She Went Out Singing; Hanem; O Freedom; The Road of Make-Believe; Renunciation; A Sufi Song; The Two Brothers; God of the Distances, Hear Us; Badruddin; The Sufi; The Fugitive; A Chant of Mystics.

Published by James T. White & Company, New York.

بيرغريبة . قطعة هذه القصاصة

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UTH HERALD

Duluth, Minn., 5/27/'21

Manitoba Free Press

Winnipeg 2/19/'21

A CHANT OF MYSTICS AND OTHER POEMS. By Ameen Rihani. (James T. White & Co., New York.)

Slender and light blue of cover—very artistic-looking in fact—is this last of the six. "My heart's the field I sow for thee," sings the poet, "the house I ope for thee, the rug I spread for thee, the pearls I thread for thee, a sack of magic things and treasures from afar." Sweet musings these, for a pensive hour.

23

Friday

SYRACUSE, N. Y.-Herald.

FEB 11 1921

23

ROCHESTER, N. Y. - HERALD

APR 17 1921

The Oriental coloring possessed by Ameen Rihani's "A Chant of the Mystics," makes these poems delightful reading. It is a brief journey through a fairyland of song. The volume is published by James T. White & Co., New York.

بيرغربة - قطعة هذه القصاصة

"Glasgow Herald" 2/19/'21

A CHANT OF MYSTICS and other Poems. By Arneen Rihani. $1.25. (White, 70 5th Avenue, New York.)

[Verses charged with Eastern mysticism by a Mohammedan poet who is well known in American literary circles. Mr Rihani shows a mastery of Western metrical form that is remarkable, and there are many very beautiful poems in this little volume—notably, perhaps, "Tho End and the Beginning," and "Lebanus."]

Old World Poems.

A CHANT OF MYSTICS. By Ameen Rihani. New York: James T. White & Company.

Lovers of old world color and alien music will find them in this collection of Mr. Rihani's verses. Their author will be remembered as the translator of "The Luzumiyat," quatrains from the work of the Arab Poet Philosopher, Abu'l-Ala, who wrote as much as Omar wrote more than fifty years before the tentmaker's time.

These original poems by Mr. Rihani are touched with something of Omarian glamour and more of mysticism, an indefinable qulity that allures and eludes. Considered technically, certain of the peoms reveal metrical lapses. But these are so few that they are atoned for by the merits of the work as a whole. Perhaps the best of the poems are those which figure in the sonnet group under the general heading of "Andalusia." One of the four, "The Mosque," is representative:

In the bewildering grove of colonnades,
Once brilliant with a flood of saffron light,
Poured from ten thousand lanterns day and night,
Her memory, like spikenards in the glades
Of distant Ind or Yemen, never fades;
And her devotion, though the ages blight
The mystic bloom of her divine delight
Still casts on alien altars longing shades.

But through the mihrabs which the humble hand
Of genius wrought, o'er marbles hallowed deep
By knees that only Piety could command,
I see Oblivion coming forth to reap;
Arabio, in Allah's chaplet strung,
Is but a word on Andalusia's tongue.

Dallas (Tex.) Morning News, Mar. 6/21
Dallas

Clipping from
ST. LOUIS, MO. - Post - Dispatch

APR 29 1921

"A Chant of Mystics and Other Poems," by Ameen Rihani. Here we have a number of poems which, as the name of the author indicates, have a strong oriental flavor, like some of the beautiful flowers of the eastern lands. It is indeed a series of mystical poems, some of which might be called literary cameos, that appeal most powerfully to the deeper nature. The poem that gives its title to the book is found last, instead of first, and is probably one of the best, if not the best of all. 1 Vol. Cloth, 96 pp. New York: James T. White & Co.)

HARTFORD, CONN.—COURANT.

APR 10 1921

A CHANT OF MYSTICS and Other Poems. By Ameen Rihani. James T. White & Co., New York.

These slight verses are often graceful, and nearly all have a certain picturesque appeal, the following poem, entitled "A sufi Song," may serve as a sample:

A SUFI SONG.

My heart's the field I sow for thee,
For thee to water and to reap;
My heart's the house I ope for thee,
For thee to air and dust and sweep;
My heart's the rug I spread for thee,
For thee to dance or pray or sleep;
My heart's the pearls I thread for thee
For thee to wear or break or keep;
My heart's a sack of magic things—
Magic carpets, caps and rings—
To bring thee treasures from afar
And from the Deep.

Page 23

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The Eastern Progress

PAGE FOUR

March 12 1937

# AMEEN RIHANI SPEAKS HERE

## Syrian Traveler and Litterateur Hear at Eastern Chapel Program

### SPEAKS TO CLUBS

Taking his subject matter from his own experiences during a trip thru the Near East in 1922, Ameen Rihani, Syrian traveler and litteratteur, drew a picture of the Arab kings and the situation of affairs in the Arabian peninsula, in an address at the assembly hour at Eastern last Thursday.

In discussing the present day affairs, he said: "Ibn-Saoud, the most powerful and the wisest of the Arab rulers at the present time, will go down in Arabian history because he is the author of the social reform which is revolutionizing the country. Thru him the nomadic tribes have been persuaded to build houses of some durability, and the government has helped them do this. This is called urbanizing nomadic tribes, and they have been turned into law-abiding citizens."

According to Mr. Rihani, new towns are being built in Arabia, and the automobile is being introduced into these. In addition to these improvements, concessions have been made to two American oil companies, and he stated, "We are hoping the next thing will be the school."

He closed the discussion with this statement: "Not too much at a time (referring to civilization in Arabia), and not in a hurry. Life is short, but don't make it shorter by running. Life is hard, but don't make it harder by crowding."

Mr. Rihani spoke to the World Affairs Club in the Recreation Room of Burnam Hall Thursday evening.

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Fairmont [illegible]

Hussein of Hijaz; with sultans, emirs, sheiks, army officers, all of whom received him as an honored guest. He studied carefully the conditions created by the aspiration of the Arabs toward a "new civilization," which of necessity must be largely imported and Arabianized.

He gives an extensive and informing account of the problems attached to this intended transition. Political issues, domestic and foreign, especially those incidental to Great Britain's connections with the Arab world; social and religious problems evoked by the natural conflict between the habits of the urban Arabs and the Bedu and between the ancient and fixed religious traditions and the spirit of the new age. The reader will be interested also in the portrayal of Arab home life—the quaint customs and manners—and the clashing of those traits with the automobile and the telephone and other glories of the Western world.

The language of the book is entertainingly conversational. It is simple, direct, realistic, with now and then a dip into philosophy and an indulgence of the poetic fancy. If here and there the phraseology is not exactly "Anglo-Saxon," it nevertheless has a pleasant "flavor" of it own. The word picture is effectively reinforced by thirty-two photographic illustrations.

To those interested in the subject I highly recommend "Around the Coasts of Arabia."

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# THE EASTERN PROGRESS

## AN ODE TO AMERICA

March 12 1937

No more shalt thou alone grieve or rejoice,
No more shalt thou withdraw the party sign
From thy front door;—there's everywhere a voice
Of purest strain and purpose raised with thine
For peace and freedom and the people's weal,
And for democracy their wall of steel.
Aye, those who for them bravely fought
Are still the world's cherished thought;
Those who for them nobly died
Will ever assure, inspire, and guide—
Their sacred pledge is echoed far and wide.
O Mother of our Faith, we ask of thee
That thy light
And thy might
Now and forever inseperable be.
Voices arise from depths of melting fear,
Voices that bridge the peaks of bard and seer
Winging the words of him who spoke
For all the people who bear the yoke
Of centuries. O shall they bear it yet?
Shall thy rememberance fail? Shall God forget?

II

America, the striving world appeals,
But not for arms nor bread—an ideal speaks;
For in the crimson furrows, where the wheels
Of conquest ploughed, it finds not what it seeks.
Thou art the sower true, upon whose hand
The earth hath pressed the seal of her command.
Cast forth the seed! the wind and soil
Have eyes and hands that naught can spoil
Cast forth the seed! and never cease,
The wind and rain their toil increase
That the whole world might reap, and reap in peace.

O Mother of Vow, we ask of thee
That thy creed
And thy deed
One and inseparable ever be.
Over its alps of sorrow everywhere,
The world would rise thy simple faith to share;
Its young apostles lift thy name
Above the despot's power and claim:
For with thee, peace and freedom are supreme,
Without thee, they are but troubled dream.

III

O Kindred of the Dawn, even thy day
Of doubt and darkness would again reveal
That truth is not a fashioned thing of clay,
And right is not a mighty thing of steel.
Give thou the sign that shall emancipate,
Utter the word the struggling people await.
Memory holds a promise made,
When valor drew a shining blade;
And so the bloom of poppies red,
Which heard the vow of our own dead,
Whose word and blow were one, indeed, to dread.
O Mother of our Power, we ask of thee
That thy soul
And thy goal
Unchanging and unfeining ever be.
Go forth unheralded by giants of steel;—
Thine inspire, to assure, to heal.
In freedom's name, though grief and pain,
The nations call to thee again.
O shall they be replunged in gory gloom,
Whom thine own hand hath saved from direst doom?

By AMEEN RIHANI

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1905

8 THE KNIGHT ERRANT

~~can poet~~, Under the title of *The Harem,* and Mr. Ameen Rihani, the young Syrian who was unable to stand the strenuosity of American life, left with Mr. Badger the manuscript of *Myrtle and Myrrh* before fleeing to the quiet of the hills of Lebanon and the shadow of the Acropolis of Baalbak. Mr. James W. Foley sends from far away Dakota a volume of *Prairie Breezes,* which deserves as widespread recognition as that given a fellow member of the American Press Humorists, Mr. William F. Kirk, the first edition of whose *Fleeting Fancies* was exhausted within three months of publication, and which is now in its third thousand. And these are but a few of many.

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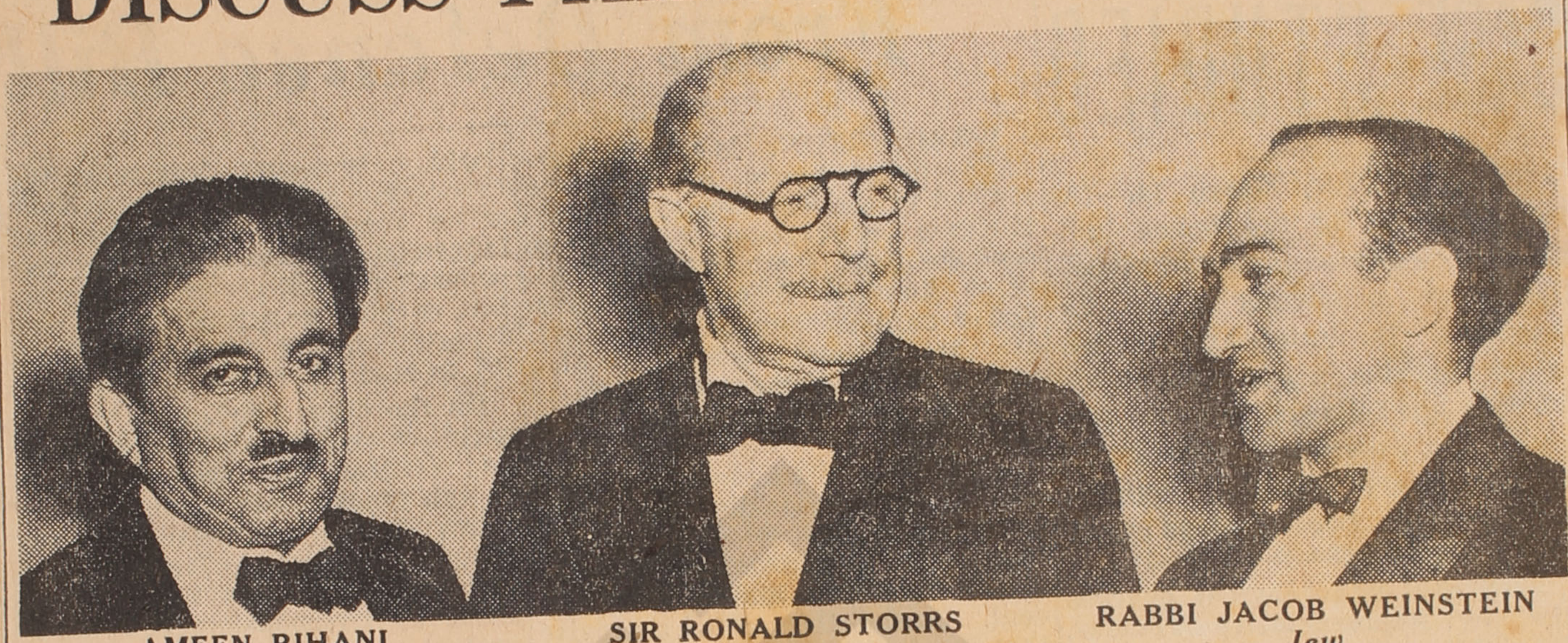
March 15, 1939

SEATTLE POST-INTELLIGENCER,

# DISCUSS PALESTINE STRIFE



**AMEEN RIHANI**
*Arab*
*"A much too promised land"*

**SIR RONALD STORRS**
*Britisher*
*"England is on the spot"*

**RABBI JACOB WEINSTEIN**
*Jew*
*"Israel never consented to leave"*

—(Picture by Post-Intelligencer Staff Photographer.)

## *Holy Land Termed 'Over-Promised One'*

**"A much too promised land."**

Such is Palestine today, the diminutive state on the Arabian peninsula which is torn with strife between Arab and Zionists, with the British lion caught between, powerless to ease the situation at present.

The question of who shall ultimately rule in the ancient country was discussed last night by three men, each an authority and each representing a point i the triangular dispute, at a symposium at the Moore Theater.

**PACT BLAMED**

Dr. Jacob Weinstein, known on the West Coast as a student of contemporary Jewish problems, placed much of the blame for present difficulties in the formation of a Jewish National Home on the Balfour Declaration included in the League of Nations covenant, which he declared insufficient.

**"The covenant provided for right of the Jews to establish themselves on the land, which they have done," Rabbi Weinstein stated. "Today the 450,000 Jews who have entered the country own some 14 per cent of the land, and have not pushed out Arabs. On the contrary, the latter have come in to share in increased prosperity the Zionists have brought."**

But at the same time, the league promised the Arabs their independence, and Palestine is an integral part of their country, he pointed out.

Ameen Rihani, native Syrian and an American citizen since 1903, also criticized the Balfour Declaration, and predicted that Jewish settlement of the country "will continue to fail so long as it is the guiding spirit."

**"Britain never mentioned Palestine in its stipulations of the formation of an independent Arab state. But in secret agreements—while Arab kings went ahead on the belief the country was included in their peninsula—Britain promised it to France, to Belgium, to Irao and to Syria."**

Rihani declared that Arabs and Jews are not enemies or do the former oppose formation of a "home" there.

**"But we do oppose the creation of a Jewish state," he said. "After all, our people have lived there for 2,000 years."**

**HELD POWERLESS**

Sir Ronald Storrs, once governor of Jerusalem and recognized as Britain's most able administrator in the Near East, said that England was powerless to solve the question immediately.

**"We are struck at from all sides of our 'sidestepping,' our policy of appeasement," he said. "But no one will suggest what we should do or is willing to take our responsibility."**

Sir Ronald was cheered by his audience when he rebuked critics of Chamberlain's policy at Munich.

**"No country not prepared to step in and fight—or at least do something, should say one word about what we have done or failed to do. What would the United States have done in a similar spot?"**

Turnover to p. 71

"Abu'l-Ala is a poet-philosopher with a transcendental mind. Pessimistic and saturnine, rebellious and iconoclastic, he has nevertheless a vision that encompasses the loftiest ideals. The Arabic language is very rich in the elements of poetry, especially in rhyme. The Sufi poet Al-Fared wrote a poem of 400 lines all rhyming in one. Another eminent poet of the third period is Abu Nuwas. He is of the earth earthly. He sings of wine, of love, of the joys of life — even the forbidden joys — in unmistakable strains.

"The generosity of the Arab rulers of the past in rewarding genius is proverbial. But there were excellent poets among the caliphs themselves; and one of the best—a singer of delicate charm, a prince with the fancy of a child, a lover with a heart that was like a pearl wrapped in rose leaves, a man of deep but gentle sorrow—was Al-Mu'tamid, the king of Seville.

"Of the women poets of Arabia the most noted is Al-Khansa. Her deepest and purest love was for her brother who died a premature death, and Al-Khansa's best poems are the elegies she wrote in his memory. Another woman poet of note was the Lady Maisoun, who is proof of the fact that a poet's fame does not depend upon volume. The Lady Maisoun is, as far as we know, the author of one, only one poem of a dozen lines. But two of those lines are more quoted in Arabia than any of the gems of the greatest poets."

In addition to the selections already mentioned, Mr. Rihani read poems by Abu'l-Ala, Abu Nuwas, Al-Mu'tamid, Al-Khansa, Maisoun, and some miscellaneous quatrains and couplets.

## SYRIA TO AMERICA

1905

PARDON, dear reader.

The stranger at thy gate, hailing from the Orient, holds out to thee a gaunt and tattooed hand. This hand has often made mud-pies from earth that might have once mapped out the stars; or, in a drunken vision, heard the grumblings of a god and made of them a captivating creed: the brain of an ancient Assyrian astronomer; the spine of a Semitic sage; the cheeks of a Jezebel or a St. Takla; the heart of a slave that added beauty and horror to the chariot of a Babylonian king or a Roman conqueror; — any or all of these might have besmeared this hand.

Wilt thou take it? The hand of a personified illusion, of an exiled dream, of an Oriental who makes himself thy guest.

He comes not to preach Buddhism to thee; nor Mohammedanism; nor Babyism; nor any other ism made picturesque and alluring by red caftans, white turbans, blue sashes, and ambergris-scented lies.

The only message that he brings from his vine-crowned and pine-girdled Mother to bewitching and enriching America is that of love and longing and lachrymal. He comes from the Mountains of Lebanon, from under the shadow of the Acropolis Baalbak, to learn from the Yankees the way to do things — the way to rise and flourish and expand; or, as they put it, the way to get there and be

please turn over

International Press-Cutting Bureau,
110, Fleet Street, London, E.C.4.
Extract from
Eastern Daily Press
Norwich
10 MAR. 1933

## THE SECRETS OF ARABIA

"Arabian Peak and Desert." By Ameen Rihani. Illustrated and with Map. (Re-issue.) Constable. 7s. 6d.

"Around the Coasts of Arabia." By Ameen Rihani. Illustrated and Map. (Re-issue.) Constable. 7s. 6d.

These two volumes, first published in 1930, are by an author who has not only unusual knowledge of the history, the customs, and the scenery of Arabia, but also exceptional powers of vivid description. With his knowledge of the folk lore of the many different tribes that inhabit the country, and with a personal experience of recent political and dynastic influences on its development, his tales of travel in one of the most fascinating countries in the world could hardly help being entertaining.

International Press-Cutting Bureau,
110, Fleet Street, London, E.C.4.
Extract from
East Anglian Daily Times
Ipswich
27 MAR. 1933

## ARABIAN SCENES.

Messrs. Constable produce, at 7s. 6d. each, re-issues of "Around the Coasts of Arabia" and "Arabian Peak and Desert," which owe their authorship to Mr. Ameen Rihani. The first-named presents a close study of the lives, habits and customs of the people of "Al-Hijaz," the vast country in which Mecca and other famous cities are situated, and the description is the more worthy of study because its writer spent much time in the region and acquired information at first-hand. The other volume presents a description of journeys through Al-Yaman and its mountains. The author has much that is interesting to say of his adventures and impressions. Both books will exert a fascinating influence over the large company of readers who delight in descriptions of remote regions. Mr. A. Rihani's writing is excellent.

The Syrian World Vol. VIII, no. 52, Apr. 27 1934

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## RIHANI RETURNS HOME TO FREIKE

### Encouraged by Cable, He Says in Letter; White Lamb His Companion on Airplane From Baghdad; Praises Stand of SYRIAN WORLD

IN BRIGHT spirits, and hopeful of the ultimate future, Ameen Rihani, author, poet and patriot, makes light of his late tribulations and exile in the cause of his homeland on his return to Freike, his home town in Lebanon.

The incorrigibly frank and democratic leader was recalled from his exile by a "permis de sejour," and on promise that he will "keep quiet." But the pardoned "rebel" has not made up his mind yet, according to a letter sent from Freike and addressed to those who sent him a cable message espressing their admiration of his patriotic stand. The letter follows:

**Cable Forwarded**

To my very dear friends Audi, Jabara, Gannam, George, Katibah, Alkazin, Shatara and Totah,
New York City:

"The cable, expressing your noble sentiment of patriotism and friendship, did not reach me in Baghdad, but was forwarded to me here in Freike. Yes, my dear friends, the French have permitted me to return to this THEIR country on the expressed condition that I 'keep quiet.' This was expressed through a Syrian interpreter by le Chef de la Surete General at Damascus—long may his name endure!—who gave me a Permis de Sejour. Shades of War Time! —I need another rhyme.

"I am still wondering if I can live up to the faith of the Surete in me—if I can keep quiet; and wondering, too, if I ought to. It all depends upon the gentlemen who are running this show. Their Permis de Sejour may mean that while they regret the official act of expulsion, they are not certain that I regret the attack I made upon their show. They are right in their uncertainity, and they may at any time—no change of program and management is likely—tell me again that I am an UNDESIRABLE.

**France-Rihani Truce**

"The truth of the matter is that there is at present a sort of truce; and as a token of peace and good will I have brought with me from Baghdad a nice little lamb. Or is it my sacrifice to Moloch? You ought to have seen him descending from the aeroplane. He didn't want to; he must have enjoyed the flight more than any of the passengers. Or he had a dark thought, perhaps, about the truth-or a hunch about the sacrifice.

"None of these, E. J. would say—your little lamb, O Ameen, was saying, when he stepped out reluctantly from the plane, 'Better the freedom of my own pastures; let me go back home.' I wish I could read the heart of my little lamb. But his fleece is white as snow, like the hearts of those who sent me messages of con-

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is of the earth earthly.
of love, of the joys of
rbidden joys — in un-

of the Arab rulers of
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ellent poets among the
and one of the best—
charm, a prince with
a lover with a heart
arl wrapped in rose
ep but gentle sorrow
he king of Seville.
ts of Arabia the most
er deepest and purest
her who died a pre-
Khansa's best poems
rote in his memory.
f note was the Lady
of the fact that a
epend upon volume.
as far as we know,
ly one poem of a
of those lines are
than any of the
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selections already
read poems by
Al-Mu'tamid, Al-
ome miscellaneous

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He comes not to preach Buddhism to thee; nor Mohammedanism; nor Babyism; nor any other ism made picturesque and alluring by red caftans, white turbans, blue sashes, and ambergris-scented lies.

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27 MAR. 1933

## ARABIAN SCENES.

Messrs. Constable produce, at 7s. 6d. each, re-issues of "Around the Coasts of Arabia" and "Arabian Peak and Desert," which owe their authorship to Mr. Ameen Rihani. The first-named presents a close study of the lives, habits and customs of the people of "Al-Hijaz," the vast country in which Mecca and other famous cities are situated, and the description is the more worthy of study because its writer spent much time in the region and acquired information at first-hand. The other volume presents a description of journeys through Al-Yaman and its mountains. The author has much that is interesting to say of his adventures and impressions. Both books will exert a fascinating influence over the large company of readers who delight in descriptions of remote regions. Mr. A. Rihani's writing is excellent.

---

dressed to those who sent him a cable message espressing their admiration of his patriotic stand. The letter follows:

**Cable Forwarded**

To my very dear friends Audi, Jabara, Gannam, George, Katibah, Alkazin, Shatara and Totah,
New York City:

"The cable, expressing your noble sentiment of patriotism and friendship, did not reach me in Baghdad, but was forwarded to me here in Freike. Yes, my dear friends, the French have permitted me to return to this THEIR country on the expressed condition that I 'keep quiet.' This was expressed through a Syrian interpreter by le Chef de la Surete General at Damascus—long may his name endure!—who gave me a Permis de Sejour. Shades of War Time! —I need another rhyme.

"I am still wondering if I can live up to the faith of the Surete in me—if I can keep quiet; and wondering, too, if I ought to. It all depends upon the gentlemen who are running this show. Their Permis de Sejour may mean that while they regret the official act of expulsion, they are not certain that I regret the attack I made upon their show. They are right in their uncertainity, and they may at any time—no change of program and management is likely—tell me again that I am an UNDESIRABLE.

**France-Rihani Truce**

"The truth of the matter is that there is at present a sort of truce; and as a token of peace and good will I have brought with me from Baghdad a nice little lamb. Or is it my sacrifice to Moloch? You ought to have seen him descending from the aeroplane. He didn't want to; he must have enjoyed the flight more than any of the passengers. Or he had a dark thought, perhaps, about the truth-or a hunch about the sacrifice.

"None of these, E. J. would say—your little lamb, O Ameen, was saying, when he stepped out reluctantly from the plane, 'Better the freedom of my own pastures; let me go back home.' I wish I could read the heart of my little lamb. But his fleece is white as snow, like the hearts of those who sent me messages of congratulation upon this pleasant experience. It was even a novel experience; for while I am always colliding theoretically with Established Authority everywhere, this is the first time we had an actual collision. No damage done—to me, at least.

"Come on in, the water is fine!"

AMEEN RIHANI.

**Calls Stand Noble**

Then follows a postcript to the editor of the SYRIAN WORLD:

"Noble and firm and just was the stand of the SYRIAN WORLD in this case of ours. Yes, we are all concerned—you brave Syrians in America, as well as we here. And let me assure you that we are forging ahead, although slowly. The road is rough, O my brother, and the goal is yet far! But we'll get there in spite of our foes—and our wobbling friends. Remember me to the boys—and the girls! With love,

Ameen."

...DISCOVERED

it — from a mundane point of view, of course. It has been observed, however, that the spots of a leopard are irremovable; and so is the lethargy of an Oriental. The writer has found the strenuous life to be as depressing and dwarfing as prison life itself,

The Syrian World vol. VII, no. 52, Apr. 27 1934

27

# RIHANI RETURNS HOME TO FREIKE

**Encouraged by Cable, He Says in Letter; White Lamb His Companion on Airplane From Baghdad; Praises Stand of SYRIAN WORLD**

IN BRIGHT spirits, and hopeful of the ultimate future, Ameen Rihani, author, poet and patriot, makes light of his late tribulations and exile in the cause of his homeland on his return to Freike, his home town in Lebanon.

The incorrigibly frank and democratic leader was recalled from his exile by a "permis de sejour," and on promise that he will "keep quiet." But the pardoned "rebel" ... made up his ...

VOL. VII, NO. 52 April 27th, 1934

## A BAD BARGAIN

YEARS AGO a Zionist primer was published in this country for the instruction of younger aspirants to the Jewish homeland cult. In that primer various hypothetical questions were raised and answered. One of these, a typical and important one in the minds of many prospective Zionists, concerned itself with the size of Palestine and the objecti...

N. Y., Under the Act of March 3, 1879.

(Agents and Correspondents)

Akron, O. Marie Hanna, 552 Carroll St.
Allston, Mass. Wasphy Mudarri, 4 Franklin St.
Boston, M. Alexander, 131 Clarendon St.
Buffalo, N.Y. Marie Sfeir, 44 Cedar St.
Burlington, Vt. Madeleine Fayette, 81 Maple St.
Central Falls, R. I. Jacob Saliba, 38 Fletcher St.
Chicago, Ill. Michael Tawell, 3139 W. 16th St.
Cleveland, O. A. M. Saba, 300 Engineers Bldg.
E. Boston, Mass. Julia Sabbagh, 863 Saratoga
Flint, Mich. George Rashead, 913 E. Rankin St.
Jewett City, Conn. Joseph Anthony, 68 Main St.
Kansas City, Mo. Michell Harris, 3110 E. 11 St.
Lansing, Mich. Ruby Nakfour, 609 N.GrandAv.
Lexington, Nebr. Rosa H. Shada
New Brunswick, N.J. Sam Rizk, 73 Georges Rd.
N. Kensington, Pa. G. Ofeish, 1244 Kenneth Av
New London, Conn. Yvonne Khoury, 20HomeSt.
Niagara Falls, N.Y. Thos.Shiya, 1343WhitneyAv.
Plainfield, N.J. John Hamra, 1122 E. 7 St.
Scranton, Pa. Agnes Sirgany, 443-10th Av.
Shreveport, La. Isabel Haddad, 1046 Texas Ave.
Syracuse, N.Y. Wadad R. Hazoury, 700Univ.Av.
Toledo, O. Beulah Geha, 1712 Superior St.
Torrington, Conn. Delia Nebhan, 64 Cherry St.
Utica, N. Y. Mrs. G. J. Karam, 739 Rutgers St
Wilkes-Barre, Pa. Jule Johns, 576 S. Main St.
Worcester, Mass. James Arraj, 29 Norfolk St.
Youngstown, O. Cecilia Yazbek, 409 Kyle St.

negotiations with Zionists for the settlement of German-Jews in Syria and Lebanon as baseless, according to a dispatch of the Jewish Telegraphic Agency.

city ... Oce... of ... A... tou...

1905



to your charity, nor to your justice. Thou art the host, gentle reader; and he relies on the hospitality and cordiality due a guest.

*Ameen Rihani.*

International Press-Cutting Bureau, 110, Fleet Street, London, E.C.4.

Extract from
Eastern Daily Press
Norwich

10 MAR. 1933

## THE SECRETS OF ARABIA

"Arabian Peak and Desert." By Ameen Rihani. Illustrated and with Map. (Re-issue.) Constable. 7s. 6d.

"Around the Coasts of Arabia." By Ameen Rihani. Illustrated and Map. (Re-issue.) Constable. 7s. 6d.

These two volumes, first published in 1930, are by an author who has not only unusual knowledge of the history, the customs, and the scenery of Arabia, but also exceptional powers of vivid description. With his knowledge of the folk lore of the many different tribes that inhabit the country, and with a personal experience of recent political and dynastic influences on its development, his tales of travel in one of the most fascinating countries in the world could hardly help being entertaining.

International Press-Cutting Bureau, 110, Fleet Street, London, E.C.4.

Extract from
East Anglian Daily Times
Ipswich

27 MAR. 1933

## ARABIAN SCENES.

Messrs. Constable produce, at 7s. 6d. each, re-issues of "Around the Coasts of Arabia" and "Arabian Peak and Desert," which owe their authorship to Mr. Ameen Rihani. The first-named presents a close study of the lives, habits and customs of the people of "Al-Hijaz," the vast country in which Mecca and other famous cities are situated, and the description is the more worthy of study because its writer spent much time in the region and acquired information at first-hand. The other volume presents a description of journeys through Al-Yaman and its mountains. The author has much that is interesting to say of his adventures and impressions. Both books will exert a fascinating influence over the large company of readers who delight in descriptions of remote regions. Mr. A. Rihani's writing is excellent.

28

March 13, 1939



# FAR EAST EXPERT TO LECTURE HERE

**England Prepared to Guard Interests, Says Visitor**

BY DAVID W. HAZEN
Staff Writer, The Oregonian

"Great Britain has the will and the power to protect her interests in the far east, and hopes the other powers will do likewise!"

So declared Sir Ronald Storrs, K. C. M. G., C. B. E., O. J. J., ex-governor of Jerusalem and Judea, of Cyprus and of Northern Rhodesia; ex-oriental secretary to British agency in Egypt, intimate friend of Kitchener and of Lawrence. He arrived Sunday to speak tonight in a Town Hall program at the Masonic temple on the Palestine problem.

A British officer in the Mesopotamia campaign, he was military governor of Jerusalem from 1917 to 1920, then was made civil governor. He is Britain's best-posted statesman on near eastern affairs. He is also a student of the entire world picture, so was asked regarding the so-called peace of Munich.

**Premier's Act Lauded**

"It is becoming more and more clear that Mr. Chamberlain did not only the right and the courageous but the inevitable thing at Munich," replied Sir Ronald. "And I have noticed throughout the United States that although certain propaganda has been set on foot against Chamberlain, political opinion is rapidly swinging his way in America."

As for the murderous civil war in Spain, Sir Ronald thinks the stand Great Britain has taken in the matter has prevented another world war.

"It seems probable that in the end Spaniards of all classes will respect the non-intervention policy for which Britain has endeavored, with varying results, to take the lead, and which has at all events kept the world out of a war over Spain," the titled visitor explained.

**Optimism Note Seen**

As to general political conditions in Europe, Sir Ronald pointed out that "there is a very much greater note of optimism in the democracies than one would think there is from reading the American press. The democracies are still eager for peaceful and conciliatory methods, but are perfectly prepared in case other nations are determined to force a quarrel."

But a query regarding Palestine proved a cropper—"there is no solution except—but why should I tell this now? That's what I'm to speak on tomorrow night," exclaimed Sir Ronald. "There's no point in giving you my lecture in advance."

As he started to his room in the Benson hotel the British statesman laughingly remarked, "I like being with the Americans—I have fun with them always."

**Rabbi Also Speaker**

Rabbi Jacob Weinstein, who also speaks on tonight's Town Hall program, said that 20 years ago Palestine was an unwanted spot, with Arabian leaders anxious to have Jews come in to settle the land. "Then it was a barren waste, but 20 years' labor by the Jews has made it a productive land," he stated. "The Jews have a right to move into that country as long as they do not displace the Arabs there, which they have not done.

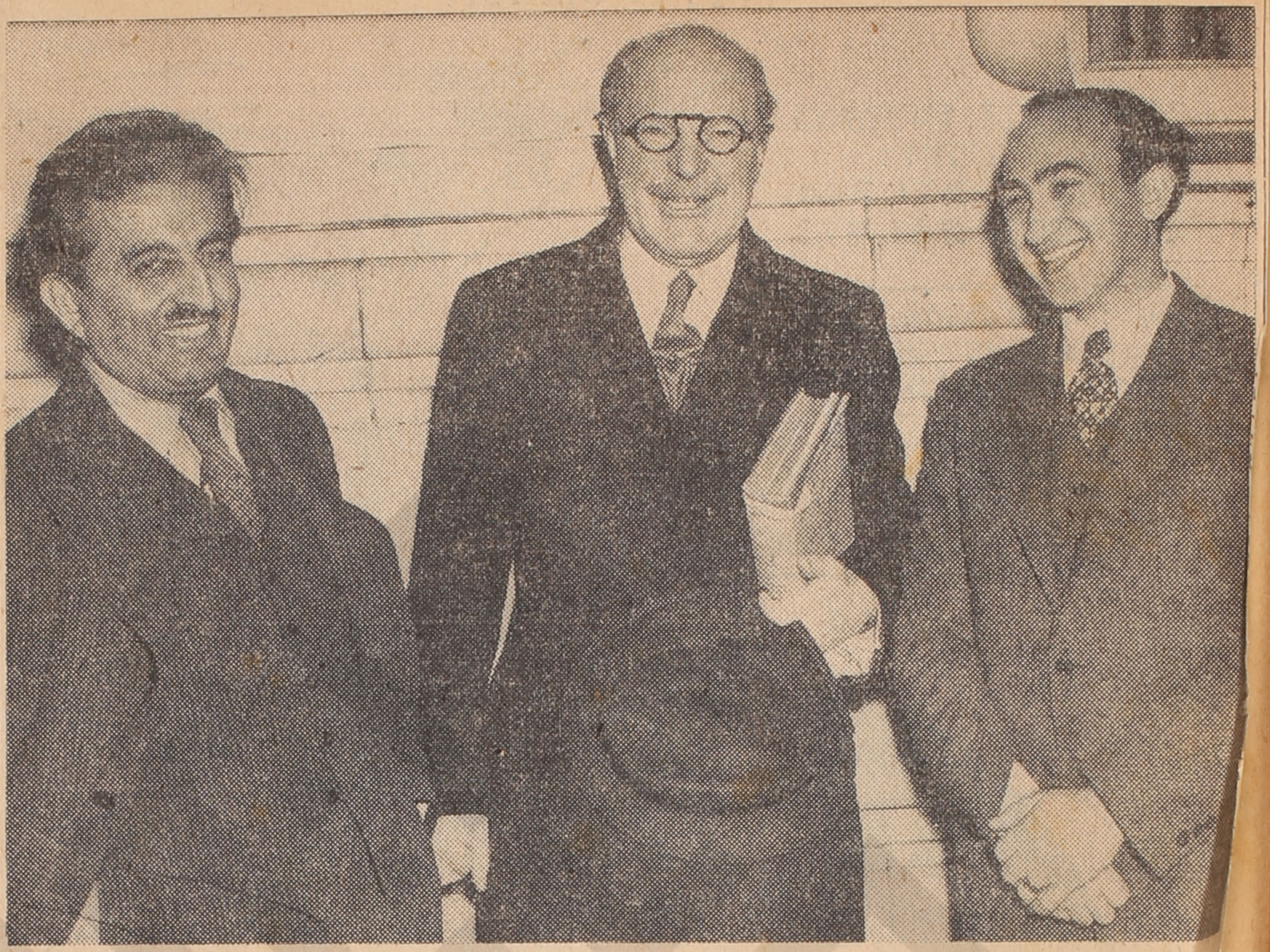
"Twenty years ago, when the Arab leaders sold land to the Jews, there were only 600,000 Arabs in Palestine; today there are 940,000."

Ameen Rihani, who speaks for the Arabs tonight, declared "the Jews refuse to make friends with the Arabs, whom they need as customers. The Jews boycott the Arabs, the Arabs boycott the Jews, which makes a terrible condition. When the Jews bought large tracts of land in Palestine, they put off the tenants, hundreds of whom were thrown out of work, as well as being thrown out of their homes.

"The Jews will not take these homeless people back to work on account of a clause in the lease granted by the Jewish agency not to employ Arab laborers."

FREE TRAVEL CASE

## Will Discuss the Crisis in Palestine



Sir Ronald Storrs (center), British statesman, who served for a number of years as governor of Jerusalem; Ameen Riham (left), who will speak for the Arabs; Rabbi Jacob Weinstein, who presents case for the Jews.

Ibn Saud as he Really is
Turn over to p. 54

"ENEMY MOVE"

After that battle he received a message from the British Government asking him not to proceed any further in Al-Hijaz, the territory he was bent on subduing. Ibn Saud ordered his hordes back to Nejd, telling them that an enemy move was being made against Ar-Riyadh, the capital.

"He would not let them know that he, the great Ibn Saud, readily obeys the orders of the Ingliz," comments the author.

Saud for some years received £60,000 per annum from the British, and there may have been other reasons for obeying the orders of the "Ingleez."

"The Sultan Abd'ul-Aziz Ibn Saud is tall of stature, muscular, sinewy, and of noble proportions; . . . is quite modern in his beard and moustache. He wears robes of white linen in the summer, of cloth in the winter, under a brown *aba* of camel hair; goes in sandals; perfumes himself profusely."

His mouth, when he is in good humour, is "like a red rose leaf," but when he is roused to anger "becomes like iron. The lips, shrunk and taut, white and trembling, the colour in a trice disappearing from them, suggest a blade of vibrating steel."

"Whatever one says of him, he is first and foremost a man—a man with a big heart and a big soul—a real, rugged, unaffected Arab. . . . In Europe he would have been a great king as well as a great leader of men.

"As it is, he is the leader and guide and protector of about three million souls."

FOOD FROM A PALACE.

The author gives scenes of the life in Ibn Saud's capital, Ar-Riyadh. Twice a day 500 men go to the palace for food. They form a part of the King's standing army, whom he has to feed and clothe to keep content.

Many of them bring kettles or platters to take rice and lamb to their kith and kin. Every day all the year round rice and lamb constitute the food from the palace kitchen. After the 500 army retainers are served a swarm of women and beggars gather, "the black spectres of poverty and disease," for the leavings of the meal.

While the author was ill with malaria and neuritis it was the Sultan who was his only comforter, and brought him quinine, fruit, biscuits, and even books in manuscript. One of these books described how Wahabism was founded and developed. Whatever Ibn Saud may be, it was perfectly clear that the kingdom had been founded by the sword.

"Every page reeks with blood," writes Ameen Rihani. It was a record of butchery and booty.—*Daily Express.*

International Press-Cutting B...
110, Fleet Street, London, E...
Extract from
Palestine P...
12 MAR 1933

The King...

757

Around the Coasts of Ara...
By Ameen Rihani. pp. xi + ...
(with 32 illustrations). Lond...
Constable and Co. Ltd. 7s. 6d.

Arabian Peak and Desert. T...
vels in al-Yaman. By Ameen Ri...
ni. pp. ix + 280 (with 13 illust...
tions). London: Constable and ...
Ltd. 7s. 6d.

These two volumes (first publis... in 1930) are now reissued at a ... duced price. Apart from their ... trinsic merits they have the advanta... (enjoyed by hardly any other boo... in English or Arabic) of bei... written by an observant Arab a... not by a passing visitor from t... West. They are written in a pop... lar, fluent style — rather too flue... and gossipy on the whole — and t...

-8 MAR. 193...

Among the new editions and reissu... lately are Ameen Rihani's two volu... *Coasts of Arabia* and *Arabian Peak* a... each); A. M. Ludovici's *Defence of* ... enlarged (Constable, 7s. 6d.); the ... Henry Williamson's *The Old Stag*, ... tions by C. F. Tunnicliffe (Putn... Williams' *China, Yesterday and Tod*... 1932, with a large new map (Ha... Fausset's *Samuel Coleridge Taylor* ... years out of print; the second editio... standard biography of *Bach* (Oxfor... five-shilling edition of Sir Arthur ... (Bell), with a long new preface de... the prospective World Economic C... ume of *The Hogarth Letters* (Hoga... published separately during 1931 an... *Way!* (Nicholson and Watson, 7s. 6d... de Holthoir of Felix de Grand'Comb... which was reviewed in these pages ... last year. The latest cheap editions ... five new Everyman's (Dent, 2s. each... *Zarathustra*; Swedenborg's *The* ... Landor's *Imaginary Conversations* ... Havelock Ellis; *The Elements of Eu*... hunter; and *A Poetry Book for Boys* ... Pocock. Gissing's *By the Ionian Sea* ... Library (Cape, 3s. 6d.); and Dean In... *Essays* to the Swan Library (Longm...

International Press-Cutting Bureau,
110, Fleet Street, London, E.C.4.

Extract from

Palestine Post

12 MAR 1933

# The Kings Of Arabia

757

**Around the Coasts of Arabia. By Ameen Rihani. pp. xi + 364 (with 32 illustrations). London: Constable and Co. Ltd. 7s. 6d.**

**Arabian Peak and Desert. Travels in al-Yaman. By Ameen Rihani. pp. ix + 280 (with 13 illustrations). London: Constable and Co. Ltd. 7s. 6d.**

These two volumes (first published in 1930) are now reissued at a reduced price. Apart from their intrinsic merits they have the advantage (enjoyed by hardly any other books in English or Arabic) of being written by an observant Arab and not by a passing visitor from the West. They are written in a popular, fluent style — rather too fluent and gossipy on the whole — and the writer is sufficiently Europeanised (or Americanised) to know the kind of thing that the Western reader likes to read about the East. But this is by no means to suggest that more substantial material and penetrating comment is lacking: for anyone seeking serious information about the Arabian Peninsula these two volumes (and also the third of Mr. Rihani's trilogy, "Ibn Saoud: his People and his Land") ought not to be overlooked.

The first of the present pair of volumes deals with the Hejaz in the days before King Hussein's abdication (1924), the Idrisi rulers of Asir, the Sheikhs of Kuweit, the Sheikhs of Bahrain, Aden, Lahaj and the small British Protectorates. The other volume is devoted solely to the Yemen and its Imam.

-8 MAR. 193

Among the new editions and reissues which we have received lately are Ameen Rihani's two volumes on Arabia—*Around the Coasts of Arabia* and *Arabian Peak and Desert* (Constable, 7s. 6d. each); A. M. Ludovici's *Defence of Aristocracy*, now revised and enlarged (Constable, 7s. 6d.); the first illustrated edition of Henry Williamson's *The Old Stag*, with woodcuts and decorations by C. F. Tunnicliffe (Putnam, 5s.); Professor E. T. Williams' *China, Yesterday and Today*, revised up to the end of 1932, with a large new map (Harrap, 18s.); Hugh I'Anson Fausset's *Samuel Coleridge Taylor* (Cape, 12s. 6d.), for some years out of print; the second edition of Professor C. S. Terry's standard biography of *Bach* (Oxford University Press, 21s.); a five-shilling edition of Sir Arthur Salter's famous *Recovery* (Bell), with a long new preface dealing with War Debts and the prospective World Economic Conference; an omnibus volume of *The Hogarth Letters* (Hogarth Press, 6s.) which were published separately during 1931 and 1932; and *England This Way!* (Nicholson and Watson, 7s. 6d.), a translation by Beatrice de Holthoir of Felix de Grand'Combe's *Tu Viens en Angleterre*, which was reviewed in these pages on its publication in France last year. The latest cheap editions of standard authors include five new Everyman's (Dent, 2s. each)—Nietzsche's *Thus Spake Zarathustra*; Swedenborg's *The True Christian Religion*; Landor's *Imaginary Conversations and Poems*, introduced by Havelock Ellis; *The Elements of Euclid*, edited by Isaac Todhunter; and *A Poetry Book for Boys and Girls*, chosen by Guy Pocock. Gissing's *By the Ionian Sea* is added to the Traveller's Library (Cape, 3s. 6d.); and Dean Inge's two series of *Outspoken Essays* to the Swan Library (Longmans, 3s. 6d. each).

N.Y. The Times.

SEPTEMBER 4, 1910.

# SYRIAN POET'S MUSE IN HIS RED BEADS

## Ameen Ar-Rihani, Here on a Visit, Finds Inspiration in a Long Strand.

## EASTERN CUSTOM, HE SAYS

### Deeply Interested in the Revival of the Arabians—Says Kipling Misspells Oriental Names.

Conspicuous among the guests who strolled about the lobby of the Hotel Belmont last night after dinner was an aesthetic-appearing young Syrian, with long black hair, whose name appears on the register as Ameen Ar-Rihani. When the young man was not strolling about he lounged in a bamboo chair beneath the shade of a towering rubber plant which decorates the lobby, and twirled in his right hand a long strand of red beads.

Some of the guests who were attracted by the poetical pose of the young Syrian made inquiry at the desk, and learned that he was no other than Ar-Rihani, the Syrian poet, who has been writing verses for the last six years in the shade of the cedars of Lebanon, which are only a short jaunt from his home in Mount Lebanon. He arrived in New York yesterday to spend the Winter.

When approached by a reporter Ar-Rihani consented to talk about his work and about conditions in Syria. Before do- ... a cigarette,

streets, at any rate. But the Mohammedans have a religious respect for dogs, which is very different from the feeling for dogs in the United States. I have seen vagabonds in Damascus sharing their last crust with the street curs."

Mr. Ar-Rihani then asserted that he had written a play, which was purely Arabic in scene and characters, and founded on the life of Al-Isman Ali, fourth Caliph of Islam. He said he did not entertain any great hopes of having it produced on Broadway.

When the young poet finally withdrew from under the shade of the rubber plants and palms, which softened the glare of the electric light, and started for the elevator, he was still fingering his red beads and puffing away at his perfumed cigarette.

## BOUND IN PLASTER CA...

Fell Four Stories, Arms, ... Ribs Broken, but ...

Enveloped in plast... feet to his neck, ... bricklayer, 27 ... Street, is in ... Dr. Walte... staff, ... rema... tice ...

## BABE...

Father ... Islan...

The c... deportat... Ellis Isl... those w... tion st... porte... don...

30



# Ameen Rihani And The Palestine Arab Case

The following report appeared in the Chicago Daily News of April 23rd:

"If the British government will halt the influx of Jews into Palestine and accept the situation as it stands today, the way is clear for a solution of the Arab-Jewish problem, Ameen Rihani, author and lecturer, told the Council on Foreign Relations today. He suggested that another national home for Jews might be established in the United States.

A native of Syria and a naturalized American citizen Mr. Rihani has just returned from a five-year study of Arab problems in the near east.

**Balfour Promise Fulfilled.**

"The promise embodied in the Balfour declaration for a Jewish national home in Palestine has been fulfilled," he said. "The Jewish national home is already established and it lacks nothing, culturally or agriculturally economically, or socially, to make it expressive of the spirit of Zionism."

No solution is possible without a compromise, he said, and the Arabs will accept the status quo as it exists today if their three cardinal demands are accepted by the British government and the Jewish Agency.

"These demands," he stated," are (1) that Jewish immigration to Palestine be stopped absolutely, (2) that the sale of land to Jews also be stopped, chiefly by government legislation, and (3) that an independent national government be established for Palestine and the present mandate be replaced by a treaty, following the exampl[e] the British have set in Iraq.

**Equal Rights for Jews.**

"In this Palestine national government all the Jews who are now in the country shall have the same rights and be subject to the same laws as the other element of the native population. This solution safeguards the Arabs' national rights as well as the interest of the Jewish nationa[l] home.

"If the Jewish national home in Palestine is n[ot] sufficient to relieve the pressure upon Jewry in centra[l] and eastern Europe, the Zionists can establish another national home somewhere else in the world.

"Why is it not possible to establish such a home in one of the states of the United States? The American government seldom turns a deaf ear to the Jews, and there is, for instance, the state of Texas. A corner of that vast state is many times the size of Palestine, and it ought to be quite sufficient for all the purposes of the Zionists."

# Who Shall Rule Palestine?

## BRITISH?

Sir Ronald Storrs

EVENTS of recent European history have brought into new prominence the Palestine question — that old problem of conflict between Arab and Jew, with the British in the post-World War role of arbiter. Now the question of Holy Land rule is surcharged with the entire vast problem of the status of the Jew among the world's racial groups. No three living men are better fitted to discuss all sides of the Palestine question than Sir Ronald Storrs, a Briton, former Governor of Jerusalem; Ameen Rihani, Arabian intellectual and spokesman; and Dr. Jacob Weinstein, authority on Jewish history, literature and contemporary problems.

Col. T. E. Lawrence, that almost legendary figure, "Lawrence of Arabia"—said in his book, "Seven Pillars of Wisdom"; "The most brilliant Englishman in the Near East, and subtly efficient, despite his diversion of energy in love of music and letters. . . . Storrs was always first and the great man among us." Educated at Charterhouse and at Cambridge, Storrs entered the Anglo-Egyptian service in 1904. Mastering both oriental languages and oriental psychology, he progressed through various posts of service to become military and civil governor of Jerusalem. He was the associate and intimate of Kitchener, Allenby and McMahon.

## ARABS?

Ameen Rihani

For American Lecture audiences, the Near East virtually was voiceless until the advent of Ameen Rihani. He filled the gap — a man who could speak authoritatively on his subject and who was a finished speaker. Born in Syria Rihani was educated in America, then returned to the Orient. He acted as peace envoy between warring Arab kings in the Hijaz — King Ali, son of ex-King Hussein, and King Abd' ulAziz Ibn Sa' oud, and was appointed by the latter as his historian. Since then, Rihani has divided his time between Arabia and America. He is the author of twenty-odd books in English, and numerous volumes in Arabic. He ranks as the spokesman for Arab culture.

Dr. Jacob J. Weinstein for many years has been a powerful influence in Jewish culture. He is a distinguished scholar, not only of the history and literature of his own people, but also of contemporary social problems. He is a director of the School for Jewish Studies, formerly Rabbi of Temple Israel in San Francisco, advisor to Jewish students at Columbia University, editor of the Jewish Frontier, contributor to the New York Times, Menorah, Opinion, etc. His qualifications for discussing the standpoint of the Jew in the Palestine controversy is attested by the comment of John D. Barry, of the San Francisco News: "Jacob Weinstein observes keenly, analyses what he sees against the background of a well-stocked mind and reports brilliantly."

## JEWS?

Rabbi Jacob Weinstein

RESERVATIONS AND INFORMATION

**Sherman Clay & Co.**
**SUtter 1331**

Town Hall Headquarters
Clift Hotel — Prospect 4700

TICKETS

55c - 85c - 1.10
1.35 - 1.65
(Including Tax)

**THE NEAR EAST'S OLD ISSUE . . . . . . NEWLY PRESSING IN 1939**

32

At five o'clock yesterday Amin al-Raihani broadcast a speech from the Exhibition. He dealt at length with its importance in the building up of the economic life of the country, and appealed for unity and understanding among the leaders of the nation. In this connection he stressed the fine qualities of leadership displayed by His Majesty King Faisal in guiding the country along the path of civilization. He was followed by the local poet, Jamil Sidky Zahawi, who read a poem which was also broadcast.

* * journalists from Syria ... Baghdad ... the ... the

International Press-Cutting Bureau
110, Fleet Street, London, E.C.4.

Extract from

Northern Echo
Darlington

22 MAR. 1933

757

### *In Far Arabia.*

Astonishing value is given in two re-issued travel books published by Constable. The books are Arabian Peak and Desert and Around the Coasts of Arabia, by Ameen Rihani.

Mr. Ameen Rihani is a great Arabian traveller and savant with a lively style and descriptive gifts. His books deal with manners and customs, folklore, architecture, poetry, scenery, politics and the position of women.

A couple of years ago these would have been expensive books. Now in all their original distinction, with a wealth of photographic illustration, they are, at 7s 6d each, very cheap books.

International Press-Cutting Bureau,
110, Fleet Street, London, E.C.4.

Extract from

EVERYMAN
LONDON

4 MAR. 1933

ARABIAN PEAK AND DESERT and AROUND THE COASTS OF ARABIA. Both by Ameen Rihani. Constable, 7s. 6d. each. These books, first issued in 1930, now appear in exactly the same format at an incredibly small price. This is a great opportunity for students of the East. The author is an Arabian traveller and scholar, and he describes the country with authority and in a lively style. The books are fully illustrated. 757

ESSAYS.

"The Path of Vision, Pocket Essays of East and West," by Ameen Rihani." Mr. Rihani is one of the best essayists of the day. He is an oriental who looks at occidental things with a critical eye, and establishes comparisons that are not always flattering to the latter. His style is charming, and he challenges thinking on the part of all earnest men and women. (I Vol. Cloth, 195 pp. New York: James T. White & Co.)

(ORIGINAL)
106-110 SEVENTH AVE.
NEW YORK
ESTABLISHED 1881
From
EVENING SUN,
Baltimore. Md.

AUG 13 1921

1921 aug 13

It is a far cry from the cedar-crowned heights of Mount Lebanon to the populous canyons of Manhattan, but the gentle reader may cover the distance in the twinkling of an eye as he turns the page from one chapter to another of "The Path of Vision" (White), by Ameen Rihany, as the author discourses entertainingly of his birthplace in Syria and his second birthplace in America. The volume contains a score of "pocket essays of East and West," which treat briefly but suggestively of a wide range of topics. They are philosophic and yet popular, learned but never heavy, a queer mingling of the thought and feeling of the Orient with that of the most antipodean Occident.

The writer is a mystic, but possessed of enough hard common-sense for a Connecticut Yankee. He is profoundly serious and thoughtful, but quaintly humorous and ironical. His account of a visit to the "Church of the Rich" at Newport, where he witnessed the worship of the vulgar "lazzaroni of wealth," and contrasted it with the democratic hospitality of an Oriental mosque, is worthy of Mark Twain.

"The Path of Vision" would be a good book to have upon one's table to be read and pondered a bit at a time in quiet intervals.

6 Ameen Rihany

HENRY
ROMEIKE, Inc.
(ORIGINAL)
106-110 SEVENTH AVE.
NEW YORK
ESTABLISHED 1881
From
AUG 6 1921
EVENING SUN,
Baltimore. Md.

*The ruts of life are congested; the highways are almost vacant. And seldom do we, even in a lifetime, yield to the impulse that calls us out of the ruts. Safety first is a false slogan. It should be Success first. Otherwise we would cease anon to be strap-hangers and commuters, mere 5-cent coupons for the Corporation of Pragmatism. Indeed, we would straightway change our habit of mind. We would begin to have a mind.*—Ameen Rihany, in "The Path of Vision."

# THE MONTREAL HERALD

105TH YEAR

"In the Public Service"

on SATURDAY-APR. 23/21.

## SYRIAN PHILOSOPHER IN THE NEW WORLD

The PATH OF VISION. By Ameen Rihani. Published by James T. White & Co., New York.

The author of this book is a Syrian philosopher who has migrated to the United States and studied the life and literature of this continent from an Oriental point of view. The result is given in a book of philosophical essays which he calls "A Path of Vision." The interest of the book lies in its constant contrasting of Occidental and Oriental points of view. The Orientals, he appears to think, are too indolent, the Occidentals too strenuous. Indolence and strenuosity, he declares, are the two main poles of one evil. One people needs to be saved from the destructive effects of rust, the other from the more destructive effects of abrasion.

The path of vision is the path of those who seek "the light that bridges the darkness between the eye and the soul." While we may not all devotedly follow this path and thus attain the highest, noblest form of spirituality, there is a workaday spirituality which is within the reach of all. This is to give without expecting a return of any kind, immediate or distant. If we do this "we can be religious without being conscious of it. To invest our heart capital in the inherent goodness of humanity, to save a drowning swimmer, as Thoreau says, and go our way; this is the practical workaday spirituality which either points to us the path of vision or unfolds before us, according to our degree of enlightenment, one or more of its hidden secrets. Which is a reward greater and more enduring than anything the world can give. The men who do this are the true heroes of the race."

HARTFORD, CONN.—COURA[NT]

JUN 12 1921

## THE PATH OF VISION

THE PATH OF VISION. Pocket Essays of East and West, By Ameen Rihani. James T. White & Co. New York.

A little book of thoughtful essays, which have a marked individuality, by reason of their author's foreign birth, and his remarkable skill in the writing of English. Mr. Rihani's English is fluent, flexible, and suave, yet often a bit exotic, and the fusion of his innate Orientalism with his surprising command of our language gives a real fascination to his striking and vivid essays. The book is one that constantly tempts to quotation, yet no quotation can give at all a general idea of his collection of essays on widely diverse subjects; it is a book which is likely to find many readers, and to give great pleasure to them.

Clipping from NEW YORK (N. Y.) TIMES

APR 24 1921

THE PATH OF VISION. By Ameen Rihani. 12mo. New York: James T. White & Co.

Short essays of the East and the West.

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The Path of Vision, by Ameen Rihani. 195 pages. James T. White and Co., New York.

The author, who is a Syrian, in these twenty "pocket essays of East and West," reveals an interesting personality and shows himself a master of style. Born in the Lebanon and familiar with New England, he has an interesting story to tell, as he describes his impressions of life here and at home. For a hurried age, this is a restful and satisfying collection of essays. S. A. H.

*Presbyterian Banner, July 28, 1921.*

COLUMBUS, O.—DISPATCH

MAY 1 1921

## ORIENTAL THOUGHT.

**The Path of Vision.** By Ameen Rihani. James T. White & Co., New York.

A series of delightful little essays by one of strong poetical tendencies who is manifestly a Syrian. At least you must infer his nativity from several of the essays, notably "From Concord to Syria," "Mine Own Country" and others. Scholarly and fine they are and, though strongly tinged with Oriental moods and methods of thought, yet suggestive of the best minds and evincing brotherhood with our own Thoreau, Emerson and others of our gods in literature. Nowhere, so far as we are aware, is there a better description of the wide difference between the Oriental and the Occidental mind. Speaking of the lack of scientific knowledge on the part of Orientals: "For even as human machines fed from the inexhaustible power-house of civilization, there is a course which the Orientals and the Occidentals can safely pursue—a course that will save one people from the destructive effect of rust and another people from the more destructive effects of abrasion. For indolence and strenuosity are the two poles of one evil. And if a machine in dis-use is a loss, an abused machine is the forerunner of losses manifold." There is a freshness in both the thought and the philosophy of the little book that makes it worth a careful reading.

**Entertaining Essays.**

"The Path of Vision" is a collection of brief essays of eastern and western ideas by Ameen Roihani, a writer who has turned out several books of poetry and is the author of "The Descent of Bolshevism" and "The Book of Khalid" in prose. The captions of some of the essays are "The Mysticism of Reality," "Touring and Commuting," "The Question of Pontius Pilate," "From Concord to Syria," "Of Church and Mosque," "The Curiosity of the Occidental" and "The Lying Oriental." The author possesses good literary style, with a whimsical bent, and his ideas are stimulating to active-minded hearers. (J. T. White & Co.; net, $1.50).

*Trenton (N. J.) Times-Advertiser May 1, 1921*

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From STAR, *Apr 30, 1921* Kansas City, Mo.

## BOOKS ABOUT VARIOUS THINGS

OUR "commercial consciousness" is causing all our restlessness, dissatisfaction and groping for something we know not what, according to Ameen Rihani. Mr. Rihani has published a little volume of essays entitled "The Path of Vision," and they are essays interesting to read. In his first essay of the book, the author brings into clear indictment the crassly utilitarian viewpoint of the average American today, which has even gone so far as to undermine his very spiritual life.

**Still Our Materialism.**

"Pragmatism and utilitarianism are our gods," says Rihani. "We are drifting away from the path of vision. We no longer find joy, as did the ancients, in pure thought. We would make religion sweep our streets and deodorize our slums. Once we used to pray; now we philosophize. Once we were good because we believed in a future reward or feared a future punishment; but now that we neither believe in the one nor fear the other, we are seldom inclined to make the sacrifice that goodness often entails. And in our desire to achieve the good and true, we often choose the line of least resistance. We must be practical and we must have our creature comforts. Moreover, we expect, we insist upon, our reward within a certain time in the material things of the world, even though it be a column of gossip in the daily press. No checks on heaven, please; no promissory notes—and no ethical evasions. We are a practical people—very busy—in a hurry. We have no time for ethics.

"This is the gospel of trade, which we hold sacred. Barter is one of its cardinal tenets. We are no longer such fools as to throw our bread on the water or to squander our goodness on the wind. It is this attitude, which we have faithfully upheld in precept and practice, that is creating in us a subconscious reaction. This is the source of all our restlessness. The principle of barter leaves us in the end disconsolate."

(James T. White & Co., New York.)

Utica, N. Y.-PRESS.

MAY 6 1921

The Path of Vision. By Ameen Rihani. Published by James T. White & Company of New York.

The author calls his book "pocket essays of East and West." Each essay is of pocket size, short enough to be read in a few minutes, but containing meat for digestion. The essays are not ephemeral, but are filled with food for thought. They are gracefully written and are filled with poetry of expression. The author believes that the truth, which rests upon the eternal verities of existence, will always prevail. There are numerous cults and sects, but truth also repeats itself. Mr. Rihani discourses leisurely of high ideals, mysticism of reality, of touring and commuting, of nature and common sense. The first part of his book is made up of essays written about this, his adopted country. The second part is about Syria, his native land. There the mosque appeals more to Mr. Rihani than the church, because it is more hospitable, more democratic. There is nothing in it to repel the weary, to flatter the rich, offend the poor or distract the weary. He contrasts the mosque of a little Syrian village with a rich church in Newport which he once attended, to the disadvantage of the Christian church. Freedom of the spirit is what the author strives for, and in his "Path of Vision" he points the way to this freedom.

3H

## EASTERN ESSAYS

BY CHARLES H. GABRIEL JR.

HE who will give attentive study to the language, literature, or character of the Arab, the Syrian, the East Indian, Persian, or Turk cannot fail to observe the peculiar trend of thought, the childish pranks played with words, the fulsome, lengthy, and devious discussion, the pains taken to get at ideas by the circuitous rather than the direct route, and the futility of much these peoples write. They take infinite care to perfect the superfluous, often neglecting the essential in doing it.

All these traits (that are but a few of many that are characteristic) are to be found in Ameen Rihani's latest volume, "The Path of Vision." [White.]

A series of twenty pocket essays on the "east and west," the discussions are frequently vague, always ambitious in phrasing, often wrong in premise, but on the whole interesting. At least, they will prove a new thing to the philosopher who is unfamiliar with the mind of the east.

Mr. Rihani is a Syrian, his name Anglicized, I venture to assert, who has been in this country for a number of years, but who has not, so far as I am aware, even tried to establish one of those refuges for the weak willed and vague minded pseudo literati, a cult. He ought to be commended for that, anyway.

بحضرة الأخ الفاضل

بينما كنت أطالع جريدة "نيويورك تريبيون" وقع نظري على
نقد تحت عنوان "مقالات شرقية" قرأت للكاتب ملاحظات عن
على الكتاب الذي ألفه الريحاني تحت اسم "مسالك الفكر"
بعثت بالقطعة إليكم لعل الريحاني الفاضل يسمع ما يفتكره

ولكم بإخلاص وطني جندي

معسكر غرانت ٢٩ ج ١٩٢١

يهمني الاطلاع على آراء المفكرين [illegible] في تآليفي ولكن انتقاد هذا الأمريكي الجاهل تماماً آداب الشرق [illegible] المتعصب على الشرق [illegible] يهمني [illegible]

[illegible]

ESTABLISHED 1881
From *Herald* *Rochester N.Y.*

## Our Weaknesses.

THE PATH OF VISION. Pocket Essays of East and West. By Ameen Rihani. 16mo, cloth, gilt top; $1.50. New York: James T. White & Co.

The author of this small volume of charming essays—ten of the West and ten of the East—is a native of Syria whose contact with the West appears to have aroused in him a broad-minded spirit of comprehension of both the faults and virtues of both the Occidental and the Oriental. Mr. Rihani has a most extraordinary gift of felicitous expression, and his essays on various social phases of the two sections are of a character that one may hope will win for him a wide reading. That he has been with us long enough to acquire intimate knowledge is suggested by his statement that "it is not my purpose to startle and provoke the reader with sweeping generalities, or to bamboozle him with dogmas old in garments new."

"Weak and oppressed nations are fundamentally spiritual; strong nations are, as a rule, chiefly materialistic," is a conclusion with which one can hardly disagree, for we now recognize that it was commercialism that brought about the upheaval in 1914, and that it is commercialism that is in the way of a settlement of the world's affairs. Therefore, as this author puts it—

"Once we used to pray; now we philosophize. Once we were good because we believed in a future reward or feared a future punishment; but now, that we neither believe in the one nor fear the other, we are seldom inclined to make the sacrifice that goodness often entails. And in our desire to achieve the good and true—far be it from me to deny the existence, even the sincerity of such a desire—we often choose the line of least resistance. We must be practical, and we must have our creature comforts. Moreover, we expect, we insist upon, our reward within a certain time in the material things of the world, even though it be a column of gossip in the daily press. No checks on heaven, please, no promissory notes—and no ethical evasions. We are a practical people—very busy—in a hurry. We have no time for ethics.

"This is the gospel of trade, which we hold sacred. Barter is one of its cardinal tenets. We are no longer such fools as to throw our bread on the water or to squander our goodness on the wind. Visionaries, to be sure, we are not. Now, it is this attitude, this commercial consciousness, which we have faithfully upheld in precept and practice, that is creating in us a subconscious reaction. This is the source I maintain, of all our restlessness, our dissatisfaction, our gropings and longings for that something which materialism does not give. The principle of barter leaves us in the end disconsolate, devoid of sympathy, and deploring the lack of sympathy in others."

The ten essays on the Oriental side of the picture are worth careful reading, for they afford a pretty good insight into Oriental thought and character—calculated to cause a revision of a few of our prejudices and to strengthen others.

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MAY 8 1921
*New York World*

In "The Path of Vision" (James T. White & Co.), Ameen Rihani gives a number of agreeable essays contrasting Near East and West. The shadows of Mount Lebanon fall across its pages and we can see that Syria has not lost its impress on the author's mind amid all the confusions of New York. Twenty essays make the volume—all worth reading.

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From
EAGLE *May 20, 1921*
Brooklyn, New York

## AMEEN RIHANI

### Some Unconclusive Essays By the Oriental

"The Path of Vision," Ameen Rihani (James T. White & Co., New York). In a manner suggestive of the success magazine and the temperance tract, this collection of essays serves to turn the light of Mr. Rihani's philosophy on the dubiousness of our times. Stated briefly, the writer's plea is that we rediscover our souls, attenuate our materialism and devote more effort to the search of the absolute.

As might be guessed from his literary style, Mr. Rihani places what he terms "popular manuels" of mind and will-training above the works of Ibsen, Hegel and Schopenhauer. His opinions on history are equally striking; in "Green Logs and Brushwood" he refers to "the past, when religion was the supreme dominating force in life"—which seems rather a sweeping statement. Again, in "Touring and Commuting" he gives us to understand that that period in European history usually designated the "Year of the Revolutions" was "presided" over by "such men as Hugo and Mazzini, Balzac and Dickens, Renan and Carlyle"—a summary somewhat vague.

To some readers Mr. Rihani may even appear to contradict himself. In his title essay he laments the materialism of our religious beliefs: "We would make religion sweep our streets and deodorize our slums." Yet in "The Highest Ideal" he lauds the spirituality of the poor, which he says consists in their struggles to obtain the creature comforts: "A loaf of bread can regenerate a soul," he says in this chapter.

The intellectual level of Mr. Rihani's book is perhaps best indicated by outlining the parable entitled "The Mother of Commonsense," which appears on page 72. It relates how a young man betook himself to a great city in search of fame and fortune. Failing to attain the one or acquire the other, his morale rapidly fails, and Mr. Rihani traces his descent until the moment when he contemplates suicide. However, he rallies and retires to the solitudes of the mountains, where there comes to him a realization of the error of his ways. Renouncing greed and ambition, he embraces without difficulty the simple life of an editorial writer on a New York daily newspaper. In this modest profession he finds salvation, "writing for the enlightenment and guidance of mankind." A striking performance for one with no previous experience in journalism.

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ORTLAND, ME.-EXPRESS
MAY 21 1921

## THE PATH OF VISION

The Path of Vision by Ameen Rihani, a book of essays entitled The Path of Vision is attracting much attention. The book includes The Path of Vision, The Mysticism of Reality, The Highest Ideal, Minds and Monominds, Routing and Commuting, Green Logs and Brushwood, A Footnote of Nature, The Mother of Common Sense, The Question of Pontius Pilate, Myself When Young Did Eagerly Frequent, From Concord to Syria, My Native Horizon, Mine Own Country, Over Ancient Babylon, Of Church and Mosque, The Oriental Heritage, Change and Exchange, Citizen and Yogi, The Curiosity of the Occidental, The Lying Oriental. Published by James T. White and Company, New York.

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AN FRANCISCO, CAL.-Bulletin. N 35
JUL 2 1921

## Path of Vision

AMEEN RIHANI, whose translations of the quatrains of the Arab poet-philosopher, Abu'l-Ala, have not yet attracted the widespread attention they deserve, but whose "A Chant of Mystics and Other Poems" has been well received, now favors with a volume of restful rather than inspiring "pocket essays of East and West," collected under the title, "The Path of Vision." The author has little to say that is new, but of what importance is the new when everything is well, and frequently, gracefully said?

How old and yet how new is this: "For freedom of the spirit is the cornerstone of all freedom. And this can be attained only by realizing its human limitations, and recognizing its divine claim. It might be said, too, that freedom is to spirit what gravity is to matter. It is inherited in it, and limited, yea, fettered, by it. To know and recognize this truth, is to rise to the highest form of freedom. Epictetus, the slave, was free. Socrates, in prison, was nevertheless free. Jesus on the cross was absolutely free."

Much discourse of the soul, the spirit, and the ideal, but not after the manner of those Eastern mystics that come and tell the West that all truth is still with the East.

(New York: James T. White & Co.; price, $1.50.)

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Clipping from
SPOKANE (WASH.) SPOKESMAN REVIEW
MAR 17 1921
*23H*

## A Dreamer of Dreams.

"The Path of Vision," by Ameen Rihani. James T. White & Co.)

The writer, as his name indicates, belongs to the orient, and therefore he is a mystic as opposed to the materialists of the occident. For some reason the western mind has never imagined a great religion. It has adopted the east and fashioned it to suit its needs, but it has a conquering talent for the work of the world. Scoff as he may, the dreamer must at least concede that he is making the best of a hard proposition. Better live well here, than never live at all.

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ESTABLISHED 1881
From *Plaindealer* *Cleveland, Ohio*
APR 23 1921

A book of charming essays of east and west is Ameen Rihani's "The Path of Vision." They are essays on many subjects, but all breathe grace and beauty and a fine sincerity.—James T. White & Co., New York.

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Clipping from BOSTON, MASS. TRANSCRIPT
*23H*
APR 16 1921

THE PATH OF VISION. By Ameen Rihani. Pp. 198. $1.50. (James T. White & Co.)

A group of "pocket essays" dealing with problems of East and West.

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**An Apostle of Spirituality.**

THE PATH OF VISION. By Ameen Rihani. New York: James T. White & Company. $1.50.

"A man without a spiritual ideal will obey the law when he can't help it and break it when he can."

"Pragmatism and utilitarianism are our gods. We would make religion sweep our streets, deodorize our slums. We lament the waste of water in a cataract, the loss of energy in an electric storm. We deplore the futility of an abstract idea, an intellectual image. We would leave nothing for the soul and mind."

"Once we used to pray; now we philosophize. Once we were good because we believed in a future reward or feared a future punishment; but now, that we neither believe in the one nor fear the other, we are seldom inclined to make the sacrifice that goodness often entails. ***We must be practical, and we must have our creature comforts. Moreover, we expect, we insist upon our rewards within a certain time in the material things of the world. ***No checks on heaven, please, no promissory notes—and no ethical evasions. We are a practical people—very busy—in a hurry. We have no time for ethics."

In these few paragraphs, taken at random, does this gifted Syrian-American designate what he calls the gospel of trade, and asserts that "it is this attitude, this commercial consciousness, which we have faithfully upheld in precept and practice, that is creating in us a subconscious reaction." He maintains this is the source of the present restlessness, dissatisfaction, gropings and longings for that something which materialism does not give. And the only relief, the path of vision, as he sees it, is the cultivation of the things of the soul and mind. "There is," he says, "what might be called a workaday spirituality, which is within the reach of all. And we need not be afraid to yield in this to the practical spirit of the times to discover the light within us. For the path of vision, which isolates for a time the individual, brings him in the end to complete union with humanity and God. And it will then dawn upon him that to give without expecting a return of any kind, immediate or distant, is as natural as to accept the gifts of the sun and the air and the mountain streams."

The book is a series of brief philosophical essays, rich in poetic expression and thought.

CAIRO, THURSDAY, JUNE 16th, 1921.
Egyptian Mail

## SYRIAN POET'S NEW PROSE WORK.

**The Path of Vision**, by Ameen Rihani. Jas. T. White & Co., 70 Fifth Avenue, New York, 1 dollar, 50 cents.

It is not the rule for a good poet to be a good prose writer and vice-versa; yet Rihani, while not quite giving the lie to this belief, yet leaves one wondering exactly how much truth there really is in the adage.

We have read with interest and pleasure this poet's translation of the Luzamiat of Abu Al-Ala Al-Muarri, and his original "Chant of Mystics," and now comes this further book of prose essays:—"The Path of Vision." If somehow they do not quite "get there," the construction and the English for a foreign writer must amaze English people themselves. To us, they seem to be lacking somewhat in force, leaving one with the impression that the writer has read lots of essays—and that this book is the result—and not that one thinks of plagiarism—far from it: but there it is.

His "Church and Mosque" may be taken as a fair sample of what we mean. While he lays the case fairly and clearly before the reader yet the possibilities of words of wonderful beauty, of brilliant comparison and intellectual "tours de force," have been ignored.

No, we must say, from a literary point of view (the point of view from which such essays make their appeal to us) the book leaves the reader rather unmoved. Yet we are glad to have read it and look forward to something more from this able writer's pen.

Yes, perhaps Ramadan has made us over-captious. Read from an unliterary point of view, simply from the view point of interest in the subjects, in the fact that these essays are written in English by a Syrian poet. There is no doubt that many English people will find this book quite worth while.

Ali-Asir-ed-Din.

Duluth Herald

# The Oregonian

## Portland, Ore.

**The Path of Vision**, by Ameen Rihanyi. James T. White & Co., New York City.

Twenty exquisitely written philosophical and psychological essays on serious subjects, and decidedly worth reading.

Our author says he is an American, as this country is "the land of his second birth" (p. 125). He discusses: The mysticism of reality; a footnote of nature; the question of Pontius Pilate; over ancient Babylon; on church and mosque; the oriental heritage, and others.

May 15, 1921

Syracuse Sunday Herald 11/24/'21

"THE PATH OF VISION" by Ameen Rihani (James T. White & Company) is a little book of essays which are not only food for thought but are very interesting. It is a very tastefully bound book, too, easy to carry and read when you like. Some of the titles of the essays are "The Path of Vision," "A Footnote of Nature," "The Mother of Common Sense," "Minds and Monominds" and "The Highest Ideal."

The central thought and conclusion in each essay is very clear and you understand what the author wishes to tell. You may not always agree but there is something worth thinking of in each and the thoughts are newly dressed if they are not altogether new. They are helpful, too, with an optimistic outlook which is not forced or hunted out but just shown naturally. "A Footnote of Nature" is an essay that teaches.

يدٌ غريبة قطعت هذه
القصاصة

*appeared in the* "*Glasgow Herald*"
28 4 1921

Messrs James T. White (70 Fifth Avenue, New York) sends us a volume of essays by a young Syrian writer whose earlier work has been noted in these columns. Mr Ameen Rihani's "Path of Vision" is not popular. Not even his style is wholly Western, and his vocabulary and his thought have something in them of that quaint exoticism which draws one to Eastern poetry. In the reaction to so-called Christian civilisation of a mind steeped in the lore that belongs to those who come from the cradle of the world the Westerner will find a study of peculiar interest as much for the revelation of a strange personality as for its criticism of Western ways, and will perhaps find something of that peace which is the peculiar possession of the East. Allow for the occasional quaintnesses of language, and one can surrender to their charm, the charm of the bulbul's cry and the smell of the cedars of Lebanon.

The Gazette Times
Pittsburg, Pa.
April 11, 1921

*The Path of Vision*, by Ameen Rihani. A daintily printed and bound little volume containing 20 short essays of East and West. (James T. White & Co., New York.)

N.Y. Eve Post
June 4 1921

"THE PATH OF VISION." by AMEEN RIHANI. James T. White. 1921.

Ameen Rihani is a native of New York, a Syrian by race and a mystic by avocation. There is no buncombe about his mysticism. He writes about it in a simple, matter-of-fact way, as one should write about things that matter. His essays, as a result, are sometimes obvious but they are never foolish and they are never affected.

38 xxxxxxxxxxxxxxxxxx

325 East 68th St.                                                    August 16, 1921

To the Editor of
The Tribune,
C h i c a g o.

Sir;

Mr. Chas. H. Gabriel Jr., whose review of my book THE PATH OF VISION, was sent to me by a well-meaning friend, has honored me with invective. But why drag in Oriental literature, in toto! I have beem long enough in this country to ab be able to express the idea---whether circuitous or direct, it does not matter, so it be clear---that however deep a thinker he is and however fair and discriminating as a reviewer, he is, in this instance un-American and, I am sorry to say, very unscholarly. Why, otherwise, this wholesale condemnation of Oriental literature and thought? Certainly, it is not my fault, if he personally does not like good English. Nor is it my fault, if he, sincerely seeking the truth about the Orient, did not find a little of it in THE PATH OF VISION. It may be well worth his while to try again. No reviewer is absolutely immune.

And thank you for the courtesy of your column.

Very truly yours,

# Two Glimpses of Modern Arabia Through Eastern Eyes

## *Ameen Rihani Presents Ibn Sa'oud as the Perfect Sheik—Fulanain's "Marsh Arab" Is a "Trader Horn" of the Euphrates*

*MAKER OF MODERN ARABIA. The Story of Ibn Sa'oud by Ameen Rihani. 369 pp. Illustrated. Boston: Houghton Mifflin Company. $6.*

*THE MARSH ARAB: HAJI RIKKAN. By Fulanain. 322 pp., with frontispiece. Philadelphia: J. B. Lippincott Company. $3.*

By P. W. WILSON

IT is through the eyes of Doughty, a poet in prose, and of Lawrence, a poet in patriotism—Western men in Eastern raiment—that hitherto most of us have peered into the actualities of Arabia. But in these present volumes it is our excellent fortune to share the vision of the Oriental himself. Naturalized as a citizen of the United States, Ameen Rihani was born and bred a Syrian. In the Euphrates Valley, Fulanain is obviously at home.

The command over the subtleties of our anomalous language, revealed in these pages, is uncanny. To read is to enjoy the pleasure of music. From Ameen Rihani, we have what can scarcely fail to be a final portrait of that formidable chieftain, Ibn Sa'oud, by right of conquest King of Mecca. Fulanain plays that part of a Boswell to Haji Rikkan, the Arab peddler, which Ethelreda Lewis played to Trader Horn. We can but think that it is Fulanain who has written the better book.

In these volumes, then, we have twin pictures of potentate and peddler, the Governor and the governed. To both writers, it seemed as if the key to the door of their own Middle East was held by that masterful lady, Gertrude Lothian Bell, the Oriental secretary to Sir Percy Cox, the High Commissioner at Bagdad. Writes Ameen Rihani:

> I found Miss Bell had two other loyal troopers—her tongue and her mind—and the manner of being quite at home in Baghdad. Her figure is quite English—tall and somewhat lank; her face is aristocratic—rather long and sharp, and her silver hair is not inharmonious with the persistent pink in her delicate complexion.

For a while Miss Bell held Ameen Rihani becalmed on "the sea of affability and evasion." Let him look at "the ruins of Babylon" and Kesiphon instead of visiting Ibn Sa'oud! However, he got his way at last; while, as for Fulanain, in his enthusiasm for the marsh Arab, he never lacked Miss Bell's "interest and encouragement," an appreciation backed by an acknowledged authority.

Of the dignity maintained by Ibn Sa'oud and his sons there is no doubt. It is as impressive as the unadorned arcades of their Puritan mosques:

> The pomp of power, the ostentation of Sultans, the magnificence of the Orient—they are not to be seen in Najd. The Sultan wore the usual brown aba over a white robe, and his head was covered with the usual red-checkered cotton kerchief, which everybody wears in his country. The only thing that distinguishes him from his subjects is the gold-thread ighal, which is also worn by some of the members of the royal family. And the first thing that dominates in him is his magnetic smile. He sat on the sheepskin leaning his right arm against the saddle, and the fire outside of our open tent lighted up his rugged countenance, which is offset by a mobile mouth, full, not heavy, and soft brown eyes.

An Arab.

Of his divine right to rule, he has no doubt. "Every King in the world," says he, "is supported by his people; but the people of Najd are supported by their King." Hence, there were times when the politics of the United States caused him a touch of perplexity.

> He asked me to tell him what caused the fall of President Wilson. And when I said, after speaking of the elections and the political parties, that the spirit of partisanship has a great dominating influence upon the nation and the Government, he exclaimed: "Strange! And does it not lead then to war?"
>
> "They solve their political problems by the vote."
>
> "Zein (good). And how many parties have they?"
>
> "Two principal parties and many minor ones."
>
> "Zein. And how does the victorious party satisfy the claims of the others?"
>
> "The minority bows always, ya mowlai, to the majority."
>
> "But Wilson ruled, and the majority, as you say, is with the ruler. How then did Wilson fall?"
>
> "The majority was not with him in the last election. Many of his supporters deserted him and voted against him."
>
> The Sultan raised his bamboo stick and stroked lightly the neck of his zelul, saying: "I do not think they did well. Wilson is a great man. And his is the credit for awakening the small oppressed nations of the world. Wilson showed them the way to freedom and independence. He has infused, especially into the people of the East, a new spirit. He has also made America known to us. We did not know America before Wilson. And now that he has spoken truth to the world in her name, she is indebted to him, as the world is indebted to her.

In passing, we can hardly omit this second-hand glimpse of another American by one who had met him in China:

> Hoover was not long in bossing a job he undertook. A man of decision, of quick mind, impetuous but not nervous, full of ambition and grit. He seldom hesitated in making up his mind. He would go down a mine, for instance, look it over and say whether it was worth working or not. I once inspected a mine and thought it was good. I asked Hoover to go down and look it over. He did, and when he came up he told me that it was no good. "I wouldn't spit on it," he said. Hoover is like that. He wasted no time or energy on what he thought was of no value.

If we are bound to join issue with Ameen Rihani, it is because of the title of his book. To describe Ibn Sa'oud as "the maker" of a "modern Arabia" is to misuse words. It is true that his countenance, so benevolent when in repose, so ruthless when he is aroused, is adorned by the academic incongruity of goldrimmed spectacles, that he uses binoculars and, having no pockets, carries a watch in his saddle bag. Like other Sultans, he has the fancy of a child that can be tickled by toys—an automobile, the camera and an electrical machine, by turning the handle of which he can give shocks to himself and his slaves. But if we subject Ibn Sa'oud to any standard more serious than the tricky trivialities of an intelligence test, we find that he emerges a sheik, curiously true to the traditional and, indeed, to the melodramatic type. In his virtues and his vices, he is the fact within seventy-five-cent fiction.

Of this [illegible] rambling palace at Ar-Ryadh, we have an account, fascinating in its intimate detail. Modern Arabia? There was one Arabic typewriter, choked with years of dust. It took a day to obtain pen and ink, and three servants devoted three days to finding what would serve as a brushful of mucilage. As for the spoils of war, "the booty room" was a place "where old pieces of brassware, odds and ends of rusty cannons and guns, bits of rug, metal water-cans, army boots, belts, broken swords, and what not, are thrown pell-mell, heaped on top of each other" in complete "confusion and disorder"; and the library resembled "a corner in a second-hand bookshop, where the odds and ends, stray leaves and torn volumes are left pell-mell to the mercy of the moth and the dust." Guns alone, captured from the Turks, were kept clean.

Of civilization a test is surely the treatment of the sick, and in the palace of Ibn Sa'oud his guest, Ameen Rihani, fell ill. He writes:

> You get sick like a saint, with only God as your visiting physisian and bitter memories of distant friends as your nurse. There is nothing that any one can do, except it be a sympathetic word or an assuring smile. But the Arab, as a rule, will withhold or will not care. A stoic by nature and breeding, he lives; and he gets sick and he dies in the same spirit.

A Bedouin Woman.

*The Illustrations on This Page Are From "Palestine and Transjordania," by Ludwig Preiss and Paul Rohrbach. (The Macmillan Company).*

It is the spirit of the camel that "falls exhausted in the desert * * * sticks its head in the sand, agonizes," and so ends its existence. In that palace of Ibn Sa'oud there could be seen a room containing "boxes full of medicines—opened, half opened and all in a state of woeful neglect." To such trifles his Highness "alluded" with a tinge of disdain.

The truth about Ibn Sa'oud appears to be that, as a tweedledum, he turned out a tweedledee from the trusteeship of the Prophet's Tomb. There is no reason for assuming that his own family will be immune from a like fate.

Ameen Rihani is under no illusions over the fate of women at the hands of his hero. A confirmed sensualist, Ibn Sa'oud regards any woman as a mere detail, to be retained or disposed of by gift or barter without a thought of her interests as a human being. Christian or Moslem, it makes no difference. As far to the north as Georgia bandits kidnap victims for his disposal, and during the massacres many a young American [illegible]

So we pass to the peddler—Haji Rikkan, grim, ironical expert in the tragedies of the humble; in his way, too, a hero, who in the end gave his life to save his tribe from a destructive vengeance. Submissive to inscrutable fate, inspired by a reverence for the dignities of his being, Haji Rikkan was a gentleman.

His bailiwick consisted of the marshes of the Euphrates valley, dominated by the Mississippi of the Middle East, where once upon a time the waters were held back by levees, beyond which precarious protection vast communities waxed prosperous. The levees broke, the civilization was swept away, and it was amid forests of reeds that Haji Rikkan guided the little boat, year after year, which carried his wares.

The huts were merely woven mats of reed, and "on the rush-strewn and miry floor sleep men and women, children and buffaloes in warm proximity." Yet where "dirt and disease should have given death an easy victory, * * * life was triumphant," which life, in these voyages amid the marshes, we are permitted to share.

In these experiences we are able to envisage as a whole those problems of sex which, unless solved, must stand between any Eastern country and a reasonable happiness. "Come, O women, come!" cries the inspired merchant, "Tea, sugar, coffee, tobacco. Cucumbers and onions, weight for weight with rice. O comely ones! Henna and perfumes. Dates, sweet dates—exchange rice for dates, twice their weight in rice. Mirrors for brides—needles, thread, combs. Come, O women! Pretty ones, come!"

The very terms of this invocation tell us the truth. The women of the marshes might be poor, but at least they were not prisoners. It is, writes Fulamain, "as the social level rises," that "the seclusion of the Arab woman becomes stricter * * * the bigger the sheik, the more rigid" is the surveillance.

But the price that an Arab woman of the humbler rank has to pay for her freedom is terrible. Let any girl "fall by ever so little," and her nearest relative, being Arab, becomes "exacting and merciless." Haji Rikkan had two nephews. They were fascinating youths, gentle and courteous and strong, who paddled his boat, brewed his tea and rendered him ready service. Yet one of these boys hearing his sister accused of a flirtation, proceeded at once to his home amid the reeds and, asking no questions of her, plunged his knife to her heart—an action that, with calm philosophy, Haji Rikkan defended on grounds of social order.

Of course, it depends on the point of view. Makia, an Amazonian chieftain of the marshes, declared that her respect for Western nations suffered a severe blow when she learned that "the men were too miserly to pay the price of a woman, but got their wives for nothing." On the other hand, Haji Rikkan presents a truly appalling description of the fate, frequently inflicted on "the fasl-woman," who, in satisfaction of a feud, is handed over as "the absolute chattel" of a hostile tribe. The fact that the women of Arabia are, in this twentieth century, "the common currency for the settlement of disputes"—at any rate, along the marshes—is but one of the many realities, picturesque, incidental, even lurid, with which the memory of the old peddler was crowded. The stories are told, one after the other, with leisurely ease, as stories should be told.

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From

W. H. SMITH & SON,

STRAND HOUSE.

PRESS CUTTING DEPARTMENT.

Extract from

CHICAGO EVENING POST.

Cutting from

29 JUNE 1928

Date

757 The mouth, physiognomists tell us, is frequently a key to character. So it seems to be in the case of Ibn Sa'oud, whose story is told by Ameen Rihani in "The Maker of Modern Arabia," just published by Houghton Mifflin company. "His mouth was small," relates an eye-witness, "and his thick, tightly pressed lips gave him a soft, kindly, feminine expression. This mouth of his was the first thing I noticed, and it explained, to me at least, how Abd-el-Asis Ibn Saud had surpassed all his contemporary fellow countrymen. It was the mouth of a far-sighted man, and it seemed to synthesize all his virtue, all his iron will, his vision, his ability, his spirit and his common sense. This mouth seemed to say: 'I was not born a king, but was born the son of an outcast. I fought for my kingdom, conquered it, and built it up with my own hands. Because life was bitter to me at first, fate spared me the bitterness of being the heir to somebody else.'"

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PRESS CUTTING DEPARTMENT.

Extract from

World, To-morrow

New York, U. S.A.

- AUG. 1928

Date

BETTER BOOKS for ALL-ROUND READING

757

America and the New Poland, by H. H. Fisher and Sidney Brooks. New York: Macmillan. 1928. 5½ x 9. 403 pages. $3.50. Poland chiefly since 1914 with emphasis on the role played in it by the United States.

The Gangs of New York, by Herbert Asbury. New York: Alfred A. Knopf. 1928. 6 x 9. 400 pages. $4. Fascinating history of the hooligans, respectable and otherwise, who controlled New York in the last century. The "draft riots" during the Civil War command special interest.

Maker of Modern Arabia, by Ameen Rihani. New York: Houghton Mifflin Co. 1928. 6 x 9. 370 pages. $6. The story of Ibn Sa'oud and modern Arabia richly illustrated.

Telephone No. Holborn 3120.

From

W. H. SMITH & SON,

STRAND HOUSE.

PRESS CUTTING DEPARTMENT.

Extract from

NEW YORK TIMES

New York, U.S.A.

29 APR. 1928

Date

MAKER OF MODERN ABABIA. By Ameen Rihani. 8vo. Boston, Mass.: Houghton Mifflin Company. $6. 757

The story of Ibn Sa'Oud.

MARCHING ALONG. By John Philip Sousa. 8vo. Boston, Mass.: Hale, Cushman & Flint. $5.

Recollections of men, women and music.

Telephone No. Holborn 3120.

From

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STRAND HOUSE.

PRESS CUTTING DEPARTMENT.

Extract from

NEW YORK HERALD-TRIBUNE

Date 29 APR. 1928

A HISTORY OF RUSSIA. By D. S. Mirsky. Doubleday, Doran. Another.

MAKERS OF MODERN ARABIA. By Ameen Rihani. Houghton, Mifflin. The story and significance of a noted Arab chief of to-day.

HOW WE GOT OUR LIBERTIES. By Lucius B. Swift. Bobbs-Merrill. The development of free political ideas and institutions.

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FROM
W. H. SMITH & SON,
STRAND HOUSE.
PRESS CUTTING DEPARTMENT.

Extract from
NEW YORK WORLD

10 JUN 1928

ence. One boy clasps him around the aist and puts his head on the "pil-ow's" stomach, bracing his legs firmly part. The next one clasps him around e thighs, placing his own head be-ween the first one's thighs. The thers do the same, forming a line of pturned backs.

Then one of the other team charges oward the line from the rear, vaulting s far as he can on to some one's back. he others follow him, and when all e on, they shout in unison:

"Johnny on the pony, 1-2-3,
Johnny on the pony, 1-2-3,
Johnny on the pony, 1-2-3,
ALL OFF!"

If those underneath hold up under e load until this formula is com-leted, the riders get down and the dden do the jumping. But if one of em collapses, his team has to get own again. No "bronco-busting" is llowed, under penalty of losing the eam's turn, and once landed on a ack the rider cannot "inch" back-ard or forward. But if he is a good umper he will come down hard on he back of some one's neck—the weak-st point in the chain of bodies.

or her. She limps a bit—the poison s gaining a stronger hold on her sys-em, and she will first repay them for he sacrifices they have made for her. She too will invest the greater part of he money.

Mrs. Albina Larice of No. 463 Austin Place, Orange, knows just what she will do with a part of the money at east. Her husband, James Larice, is a painter and works very hard. The money, she said, will make it a bit easier for him, and will allow her to have some of the necessities and a few uxuries that she has been forced to do without.

Mrs. McDonald and Mrs. Larice are sisters. A third sister died more than five years ago. Her body was ex-humed last fall, when an autopsy re-vealed that she, too, had died of the same disease of radium poisoning from

## Foot Tortures

works could be sa...

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FROM
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PRESS CUTTING DEPARTMENT.

Extract from
CHICAGO EVENING POST.

27 APR 1928

Date

## Arabia; Descriptive and Political

757 *By Susan Wilbur.*

**Maker of Modern Arabia,** by Ameen Rihani. (Houghton Mifflin company.) $6. It is with the next-door kingdom of Nadj, and its unspellable monarch, Abd'ul-Aziz Ibn Abd'ur-Rahman Aal Faisal Aal Sa'oud, that Ameen Rihani, an American Syrian, is concerned in "Maker of Modern Arabia." Mr. Rihani tells of the difficulties, moral as well as physical, of getting into Najd, and the moral difficulties, i. e., the red tape of British officialdom, were the harder of the two to overcome. It was Gertrude Bell, sedulously courted for many weeks, who finally waved the magic wand.

Mr. Rihani appears to have had some important purpose in going to Nadj and meeting the unspellable monarch who becomes his hero, and he appears to have been let in on important matters. The conference of Ojair, which amounted to an oriental Lausanne, he reports in some detail. He was received by all the Arabian rulers, including Feisal and Hussein, and traveled the length and breadth of their desert.

The Wahhabis, of which Ibn Sa'oud, to use only two of his names, is ruler, constitute the most Protestant sect, in fact the Unitarian wing, of Islam, and their protestantism is reflected in the architecture of their cities, as well as in their religious observances. Ar-Riyadh, their capital, difficult of access, is a town where even the minaret on the mosque protests. It "resembles a piece of cubist stage scenery." And where food and clothing are lacking among the articles offered for sale at the bazaar. "Why should people pay money for food and clothes," said Saiyed Hashem, "when they can get them for nothing at the palace?"

"Maker of Modern Arabia" is an addition to the literature of oriental politics, and equally to the literature of desert travel.

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2 MAY 1928
Date

Since the advent of T. E. Lawrence as a popular if little known hero, Arabia has been a center of widespread interest. Houghton Mifflin have published "The Maker of Modern Arabia," by Ameen Rihani, a story of the life of Ibn Sa'oud. His ride in a Ford is said to be the cause of the latest war in the desert. He is the head of the Wahibi sect, which forbids coffee drinking, tobacco, shaving, and apparently riding in Fords. . . . Lippincott have also published a book about Arabia, "The Marsh Arab," by Fulanian. 757

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FROM

W. H. SMITH & SON,

STRAND HOUSE.

PRESS CUTTING DEPARTMENT.

Extract from

NEW YORK WORLD

10 JUN 1928

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STRAND HOUSE.

PRESS CUTTING DEPARTMENT.

Extract from

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27 APR 1928

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Maker of Modern Arabia, by Ameen Rihani. (Houghton Mifflin com-

New York World, 10 June 1928

# Ameen Rihani, Arabian-American, and the Desert Kings

By Alphonse Tonietti

MAKER OF MODERN ARABIA, by Ameen Rihani: Houghton Mifflin Co., $6.

OF ALL the travelers who have attempted the penetration of Arabia none has had an objective like that of Ameen Rihani. And unlike most travelers, Mr. Rihani knows both Arabic and English; hence his ability to interpret the Orient to the Occident and the Occident to the Orient—a task of which he has acquitted himself nobly in both these languages.

Born in a small village in Mount Lebanon, Mr. Rihani came to this country when only a boy. While he studied the new language and the new literature he did not neglect his native tongue. Indeed, among his first literary productions were two volumes of essays in Arabic on philosophical, literary, historical and purely poetic subjects, mainly interpretative of the ideas of the Occident. Under the title of "Al-Rihaniyyat" these essays won the author an enviable popularity in the Orient, where, largely due to his agnostic leanings, he was known as a "faylasoof"—philosopher.

In English, besides writing many poems and essays, he contributed to such magazines as the Atlantic Monthly and Scribner's. He also made a fine verse translation of the agnostic poems of the famous Arab poet Abou Ala Al-Muarri, and wrote a novel entitled the "Book of Khalid." None of these works could be said to have commanded any popularity, and the novel was a fiasco; but the translation of Al-Muarri was almost equal to Fitzgerald's of Omar Khayyam.

* * *

UNTIL six years ago Mr. Rihani led a Bohemian life in New York. Then he took a trip to Egypt, where he was given a magnificent reception in front of the pyramids. He was hailed as the poet of the new Arabian nationalism.

Mr. Rihani's object in visiting Arabia was unique. It appears that his life in New York jarred on his nerves and he underwent a revulsion toward the mellower and less enervating life of his native land. He was rather tired of a furnished room in New York and the unavoidable typewriter. He traveled all over the peninsula, interviewed its Kings and Emirs and sought to persuade them to unite their forces. All this Mr. Rihani tells us in the introduction to the Arabic edition of which this "Maker of Modern Arabia" is but a part.

We regret that Mr. Rihani has done only one section of his Arabic book, "Kings of the Arabs," into English. For he did see practically every Arabian leader—the ex-Sherif Hussein of Mecca, the ruler of Asir, the Imam Yahya of Yemen, the Emir Abdullah of Transjordania and his brother, Faisal of Iraq and, above all, Ibn Saud of Nejd. The result was the original "Kings of the Arabs." When several years ago we read this book it occurred to us that every student of the Arabic Orient would find it invaluable, for not only was it couched in sober language, not only did it furnish one with accurate descriptions and information, but, also, it was an excellent chronicle of the facts of unknown Arabia by one who united a scientific outlook with a deep understanding of his race. Although Doughty's "Arabia Deserta" and Capt. Philby's "The Heart of Arabia" reveal uncanny patience and understanding, they reveal also a lack of sympathy, an absence of understanding of what constitutes the real dower of Arabian genius. And that was probably because, subconsciously, they suffered from something like a sense of racial superiority. Were we not justified in expecting that Mr. Rihani would be immune from such a bias?

* * *

NOT that Ameen Rihani is blind to the faults of his people. In fact, he can be blatant in his declamation against their crass superstitions, their intolerance. But it seems that had he maintained the effort at writing history in the vein of one who takes time and circumstances into consideration before passing judgment upon a people he would have done more justly by the Arabs of Nejd.

As for the intrinsic merits of the book, we hasten to say that it throws no fresh light on the Arabian peninsula aside from the author's gropings for Pan-Arabian possibilities. The Sultan Ibn Saud, the writer tells us, is most favorably disposed toward such a movement with himself as leader. But nothing more do we hear about it that is worth pondering over. In the matter of style, Mr. Rihani shows himself a master—a touch of the archaic which ennobled Doughty's work and the lapse into Anglicized Arabisms truly delight. But from a strictly scientific point of view there is no new contribution; we fear that most of the work has been done by such men as Niebuhr, Burckhardt, Wellstead, Sir Richard Burton, Palgrave, Doughty and, more recently, Alois Musil, Capt. St. J. B. Philby and others.

To one who, like the present writer, was brought up among these people of Nejd, the trouble with Mr. Rihani would appear to be one of temperament, both environmental and personal. Strange as it may seem, although the Syrian speaks practically the same language as that of these stanch people, his instincts and reactions are antipodal. It is true that most of this book is an epic eulogizing Ibn Saud and his grand qualities, and we have never heard another man say the contrary. But then Mr. Rihani certainly fails to take into account those tiny traits and turns of speech for which the soil and its concomitant disadvantages are responsible.

Mr. Rihani could have done much better than he has. A flying trip to Eastern and Western Arabia and the consultation of reference books have misled him. Let him take for model that excellent book, "The Arab at Home," by Dr. P. Harrison, who wrote it after many years' stay in the land of the Arab. What saves Rihani's work is his ability to enchant with his style and imagination.

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# Ameen Rihani, Arabian-American, and the Desert Kings

By Alphonse Tonietti

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NOT that Ameen Rihani is blind to the faults of his people. In fact, he can be blatant in his declamation against their crass superstitions, their intolerance. But it seems that had he maintained the effort at writing history in the vein of one who takes time and circumstances into consideration before passing judgment upon a people he would have done more justly by the Arabs of Nejd.

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To one who, like the present writer, was brought up among these people of Nejd, the trouble with Mr. Rihani would appear to be one of temperament, both environmental and personal. Strange as it may seem, although the Syrian speaks practically the same language as that of these stanch people, his instincts and reactions are antipodal. It is true that most of this book is an epic eulogizing Ibn Saud and his grand qualities, and we have never heard another man say the contrary. But then Mr. Rihani certainly fails to take into account those tiny traits and turns of speech for which the soil and its concomitant disadvantages are responsible.

Mr. Rihani could have done much better than he has. A flying trip to Eastern and Western Arabia and the consultation of reference books have misled him. Let him take for model that excellent book, "The Arab at Home," by Dr. P. Harrison, who wrote it after many years' stay in the land of the Arab. What saves Rihani's work is his ability to enchant with his style and imagination.

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HEMSTREET
96 WARREN STREET
NEW YORK CITY

N Y Times
May 26-29

Ameen Rihani, author of "The Maker of Modern Arabia," a biography of Ibn Sa'oud, has signed a contract with the Foreign Policies Association for an extensive lecture tour during 1929-30. His new book, "Around the Coasts of Arabia," will be published in the Fall by Houghton Mifflin Company.

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But as they paddle or feast or drink tea, stories out of Haji Rikkan's past keep coming up, these and the other famous stories of the tribes, as well as the stories of persons whom they meet in their wanderings. Thruout the book the Arabs live up to their reputation as story tellers, the author's repetition of their tales having the air of reproducing their own manner of telling them.

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42

HEMSTREET
96 WARREN STREET
NEW YORK CITY

N Y World June 10-28

# Ameen Rihani

MAKER OF MODERN ARABIA, by Ameen Rihani: Houghton Mifflin Co., $6.

OF ALL the travelers who have attempted the penetration of Arabia none has had an objective like that of Ameen Rihani. And unlike most travelers, Mr. Rihani knows both Arabic and English; hence his ability to interpret the Orient to the Occident and the Occident to the Orient—a task of which he has acquitted himself nobly in both these languages.

Born in a small village in Mount Lebanon, Mr. Rihani came to this country when only a boy. While he studied the new language and the new literature he did not neglect his native tongue. Indeed, among his first literary productions were two volumes of essays in Arabic on philosophical, literary, historical and purely poetic subjects, mainly interpretative of the ideas of the Occident. Under the title of "Al-Rihaniyyat" these essays won the author an enviable popularity in the Orient, where, largely due to his agnostic leanings, he was known as a "faylasoof"—philosopher.

In English, besides writing many poems and essays, he contributed to such magazines as the Atlantic Monthly and Scribner's. He also made a fine verse translation of the agnostic poems of the famous Arab poet Abou Ala Al-Muarri, and wrote a novel entitled the "Book of Khalid." None of these works could be said to have commanded any popularity, and the novel was a find

... chosen to be the "pillow," and he stands with his back to a lamppost or fence. One boy clasps him around the waist and puts his head on the "pillow's" stomach, bracing his legs firmly apart. The next one clasps him around the thighs, placing his own head between the first one's thighs. The others do the same, forming a line of upturned backs.

Then one of the other team charges toward the line from the rear, vaulting as far as he can on to some one's back. The others follow him, and when all are on, they shout in unison:

"Johnny on the pony, 1-2-3,
Johnny on the pony, 1-2-3,
Johnny on the pony, 1-2-3,
ALL OFF!"

If those underneath hold up under the load until this formula is completed, the riders get down and the ridden do the jumping. But if one of them collapses, his team has to get down again. No "bronco-busting" is allowed, under penalty of losing the team's turn, and once landed on a back the rider cannot "inch" backward or forward. But if he is a good jumper he will come down hard on the back of some one's neck—the weakest point in the chain of bodies.

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for her. She limps a bit—the poison is gaining a stronger hold on her system, and she will first repay them for the sacrifices they have made for her. She too will invest the greater part of the money.

Mrs. Albina Larice of No. 463 Austin Place, Orange, knows just what she will do with a part of the money at least. Her husband, James Larice, is a painter and works very hard. The money, she said, will make it a bit easier for him, and will allow her to have some of the necessities and a few luxuries that she has been forced to do without.

Mrs. McDonald and Mrs. Larice are sisters. A third sister died more than five years ago. Her body was exhumed last fall, when an autopsy revealed that she, too, had died of the same disease of radium poisoning from

## Foot Tortures

CLIPPING SERVICE
96 WARREN ST N Y

Chicago Ill Eve Post
April 27-28

# TRAVEL and DESCRIPTION

## Arabia; Descriptive and Political

*By Susan Wilbur.*

**Maker of Modern Arabia**, by Ameen Rihani. (Houghton Mifflin company.) $6.

**The Marsh Arab: Haji Rikkan**, by Fulanain. (J. B. Lippincott). $3.

"The Marsh Arab" is a book which admits the reader to a new world. A world of narrow waterways which twist and turn between walls of high green reeds with feathery dun-colored heads, of reed huts whose floors ooze water, of rice planting and tea drinking and feasting upon whole roast sheep. Spare not the almonds and spices and sultanas, counsels Haji Rikkan, with intentions as generous as those of the desert dwellers of "Revolt in Arabia"—but without the almonds, spices and sultanas. The marsh Arabs are poor.

A new world not only in appearance but in custom. Where human life counts as nothing compared with honor, and for little even where mere gain is the question. Tho on this last count any marsh Arab who made it a practice to read American newspapers might hold that American customs were not different from his own. And where the term Great War is used to cover the tribal strife between the Bani Lam and Albu Mohammed tribes, the world war being a mere incident which put money into the pockets of the marsh Arab and whose passing he consequently regarded with a mild regret.

The scene is the Tigris Euphrates valley, or that part of it which became marsh land when the irrigation works of ancient times were allowed to fall into disrepair. And the immediate events are the excursions that the author, an English civil officer—the word Fulanain meaning the two of us being used to indicate that his wife shared in the writing—made with Hajji Rikkan, the peddler, in his birkash. Plus one excursion across the border into the hill country of Persia, and one into the desert.

But as they paddle or feast or drink tea, stories out of Haji Rikkan's past keep coming up, these and the other famous stories of the tribes, as well as the stories of persons whom they meet in their wanderings. Thruout the book the Arabs live up to their reputation as story tellers, the author's repetition of their tales having the air of reproducing their own manner of telling them.

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# Foot Tortures


1.65 Sh...
Of genuine English Broadcloth, white and colors and new novelty prints. Woven madras neat stripes, full cut and made. Collar attached and collar to match. Sizes 14 to 17.

1.50 Paja...
Well tailored, cut of a fine fast color percale. Solid colors, white and new novelty prints. Coat style and slip over models. Sizes A, B, C, D.

89c Union...
Athletic Union suits, short knee length, cut and tailored. Broadcloth, plaid madras, nainsook and striped madras. Sizes 36 to 46.

75c "O... Balbrig...
Short sleeve shirts and ankle length drawers. All at start of sale.

2.00 "Un... Night S...
Manufacturers' samples. Quality fabrics. Some are slightly counter soiled. 15 to ...

75c "O... Under...
White cotton, lettic shirts and length drawers, some slight seconds. Limited quantity.

1.50 Um...
Men's and women's American taffeta, cotton taped edges, and black. Fox and stubs. Large 25-inch with crook handle.


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Chicago Ill Eve Post
April 27-28

# TRAVEL and DESCRIPTION

## Arabia; Descriptive and Political

By Susan Wilbur.

...public.

Occasionally somebody so far forgets himself as to cast aside all the cliches which have furnished the backbone for such futile discussion and comes right out in the open with a neat array of facts and figures. The latest instance of this disconcerting frankness occurs in a book written by Judge Marcus Kavanagh, who has spent a great many years trying to maintain a high standard of justice and prudence on the local bench. This in itself is no small task, but he has managed to find time to work out theories of his own and ponder on remedial measures. The result of this experience and reflection has been given out in "The Criminal and His Allies."

Several chapters are devoted to topics which are recognized stumbling blocks in the matter of law enforcement. For instance, the insanity defense comes in for a thoro analysis and in view of the recent farce in an eastern state in which a man was acquitted in a murder case because of insanity and in the same year released from custody in an asylum because he failed to demonstrate a commendable degree of skittishness ... to illustrate the Judge's point

HEMSTREET
96 WARREN STREET
NEW YORK CITY

N Y Times
May 26-29

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HEMSTREET
96 WARREN STREET
NEW YORK CITY

Reporter
Foxboro Mass
March 2-29

Many ask whether the introduction of the automobile into Arabia will lessen the native interest in the horses for which Arabia has long been famous? When this question was put to Ameen Rihani he replied by saying that he had brought to America with him a magnificent stallion, a mare and a filly, the gifts to him of the Emperor Ibn Sa'oud. Mr Rihani, author of *The Maker of Modern Arabia*, has just returned to America from seven years at Mount Lebanon. A Syrian by birth, he is an Arab patriot by sympathy and learned to speak English with scarcely a trace of accent during his boyhood and youth in New York City. He is unique in being the only man who has travelled over the whole of Arabia and been received by each of its ten rulers.

Journal

**HEMSTREET**
**96 WARREN STREET**
**NEW YORK CITY**

Atlanta Ga
Sept 30-28

**Miscellaneous New Books**

Two books of interest about Arabia have recently been published. "Maker of Modern Arabia" is by Ameen Rihani, who is a Syrian, but is also a naturalized citizen of the United States. "The Marsh Arab" is written under the pseudonym of Fulanain, and is a tale of dangerous adventure and moving romance. This book was written at the suggestion of Gertrude Bell and possesses great charm in its Oriental atmosphere.

CLIPPING SERVICE
96 WARREN ST N Y

Sat Review of Literature
May 5--28

Is it, after all, new, this Theatre of the Revolution? Or is it, in spite of obvious differences in material and manner, a return to an old, old theatre? To the uncurtained stage on the hillside, to a drama forged from a belief which audience and actor shared? In the idea of Communism, the theatre in Russia has what the Greek stage had in the gods, what the medieval drama had in the church—a force outside itself to which it pays tribute with religious ecstasy. The theatre of the Revolution pours plays as libations before the altar of its belief. It is a great theatre because it is a dedicated theatre.

## The House of Childhood

CAMBRIC TEA. By REBECCA LOWRIE. New York: Harper and Brothers. 1928. $2.

Reviewed by RACHEL FIELD

THIS reminiscence of a mid-western childhood some twenty odd years ago, is unusual in that it is written in the third person and without the haze of sentimentality which so often clouds books of this type. Artistically this is an advantage. It is a relief not to be expected to shed tears over childish woes or to glow with what the historic books used to call "the pleasure of recogni-

aid him to recover the kingdom of his ancestors. To-day the Rashid princes are prisoners at his court. He is Imam of the Wahhabis, the puritan brothers of Islam, King of the Hedjaz, and King of Nadj with its Dependencies.

Many attribute his strength to his religious influence over the fanatical desert Bedouins. It appears from Rihani's book that their dependence upon him is even more complete. Thousands of Bedouins living in the shadow of El-Riyadh's walls are nourished from the king's kitchens, clothed in his garments, mounted upon his beasts. There are practically no necessities on sale in the bazaars; they are all provided by "our father," the Sultan. "Thou hast seen with thy own eyes," said the Master of Court Cere-

**HEMSTREET**
**96 WARREN STREET**
**NEW YORK CITY**

Post Gazette
Pittsburg Pa
Jan 26-29

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## Syrian Author Will Talk About Arabia

Ameen Rihani, Syrian author educated in America, will speak on "The Political Situation in Arabia" at a luncheon under

Ameen Rihani

the auspices of Boston branch of the Foreign Policy Association at the Copley-Plaza at one o'clock tomorrow.

Mr. Rihani's book, "Maker of Modern Arabia" is a study of Ibn Saoud, king of three-quarters of Arabia, and the problems that monarch faces because of the proximity of the British in Palestine, Transjordan and Iraq. Mr. Rihani has traveled a good deal in the desert and knows the nomad point of view. He has also written a monumental work in Arabic describing problems of other countries in Arabia—such as "Yemen and Aden." He is now engaged in writing two English books based on the same material."

—The patience of Job would have impressed us much more if his typewriter ribbon had come off on a busy day. [Portland Express

Boston T...
April

CLIPPING SERVICE
96 WARREN ST N Y

N Y Sun May 18-28

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## The Book Column

**Another Fine Book on Arabia—A Fanatic Religious Sect.**

Ameen Rihani's "The Maker of Modern Arabia" (Houghton Mifflin; $6) is the latest instance of the fact that, for some reason which there is not room here to inquire into, it has for a hundred years been part of the genius of Arabia to inspire the finest books of travel written in the English language. It is sufficient praise of Mr. Rihani's book to say that it is worthy of a long and splendid tradition. The author has had certain advantages over most of his predecessors. Though an American by citizenship he is of Christian Syrian family and has a perfect knowledge of Arabic. He traveled in Arabia in 1922-3, at a time when that fanatic land was opening its doors to the foreigner, and thus, though he experienced the hardships of desert travel and of malaria, he was a welcome guest and never, like with him every conceivable subject, from the greatness and influence of President Wilson to possible remedies for the laundry methods employed in his entourage. A mild-mannered and gentle soul, who could yet tell with terrible vividness the way in which he had killed such and such an enemy and who could on occasion display an anger at which his subjects trembled. From the frontispiece his placid and bespectacled face looks out upon us. This picture is but one of many, for the book is lavishly and most entertainingly illustrated. Few travel books of recent years are as interesting and none is better worth while.

: : :

"Haji Rikkan: Marsh Arab," which was reviewed in this column some months ago from the English edition, has now been republished in this country (Lippincott; $4). This charming study of the Arabs of the marshes of the Euphrates was written by an English official of Bagdad and published over the pseudonym "Fulanain" (i. e., "We Too"). It is unnecessary to give another account of it at length, but it must be said that while the text is as delightful as ever, we think the American publishers have made a great error in omitting the delightful illustrations of the original edition.

Journal

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**Miscellaneous New Books**

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Sat Review of Literature
May 5--28

# The Strong Man of Arabia

MAKER OF MODERN ARABIA. The Story of Ibn Sa'oud. By AMEEN RIHANI. Boston: Houghton, Mifflin Company. 1928. $6.

Reviewed by FRANCES AZIZ ALI

EVERYONE who is interested in "the Arabian affair," as they call it in the Near East, will envy Ameen Rihani's experience in meeting Ibn Sa'oud face to face. The inaccessible position of his capital in the remote and inhospitable desert, and the Spartan conditions which must be endured by all of his visitors, protect him from casual acquaintanceships, but his meteoric career and his present unquestioned ascendancy in the arid peninsula make him one of the best known if least seen men in Oriental politics.

Abd'ul-Aziz Ibn Abd'ur-Rahman Aal Faisal Aal Sa'oud is the strong man of Arabia. He commands the respect always accorded to a self-made man who has arrived. Everyone wishes to be his friend; everyone with a cause hopes to enlist his aid; his weight is sufficient to give a favorable balance in any direction.

He is a man now in his prime who started life as the son of an exiled king, their mid-desert domain having been conquered by Ibn 'ur-Rashid, a powerful rival. At the age of twenty-four, with borrowed money in his pocket, Ibn Sa'oud set out at the head of a band of twenty Arabs mounted on mangy camels, fortified by his belief that God would aid him to recover the kingdom of his ancestors. To-day the Rashid princes are prisoners at his court. He is Imam of the Wahhabis, the puritan brothers of Islam, King of the Hedjaz, and King of Nadj with its Dependencies.

Many attribute his strength to his religious influence over the fanatical desert Bedouins. It appears from Rihani's book that their dependence upon him is even more complete. Thousands of Bedouins living in the shadow of El-Riyadh's walls are nourished from the king's kitchens, clothed in his garments, mounted upon his beasts. There are practically no necessities on sale in the bazaars; they are all provided by "our father," the Sultan. "Thou hast seen [illegible] thy own eye[illegible]" [illegible]id the Master of C[illegible]urt Ceremonies [illegible] in thy book [illegible] ite. Allah

The Shereefian brothers have succumbed completely. Feisal has fallen far since he was chosen as a prophet by Colonel Lawrence; personally unpopular in his kingdom of Iraq, he lives simply for his trips to Europe, where he tries alternate régimes of health cures and cabarets, his only anxiety being to avoid loss of the royal salary which is contingent upon his good behavior. His brothers are equally practical. Ibn Sa'oud will probably resist all such temptation. The money he accepts is not for his personal use; it goes directly to the maintenance of his followers.

But he will never be able to refuse it on any grounds, however proud, until he can provide sufficient revenue otherwise. This will involve the use of science and organization in a modern sense. Will this son of the desert be equal to his new problem? Will he, moreover, know how to make place in his patriarchal despotism for the democratically-minded Arab intelligentsia who look to him for leadership?

Rihani has evidently taken Doughty as his pattern; and very wisely, too. He has written an excellent book, humorous, colorful, and balanced in judgment. He has a certain virtuosity which leads him into flourishes and arpeggios, especially at the beginning, so that his style sometimes approaches "mandarin English." But he deserves great credit for his disinterested and tolerant spirit, since as a Syrian Christian whose native language is Arabic he probably had to overcome more Moslem prejudice than a Westerner would have encountered on such a voyage.

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Sacremento Calif
MAY 25 1930

Ameen Rihani, author of "The Maker of Modern Arabia" and "Around the Coasts of Arabia" (Houghton Mifflin company) has just left New York City on an extensive lecture tour which will take him to Kansas City, Los Angeles. San Diego, San Francisco, Portland, and Seattle.

International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from
The Star
Auckland, N.Z.

Date 14 DEC 1929

International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from
New York Herald Tribune

19 JAN 1930

accepting the Balfour declaration of 1917. All three political parties in Britain were committed to it as well as the League of Nations. In addition, Jewish immigration since 1919 has reached 75,000, and Jewish civilization has dug deep in the soil of Palestine. He pointed out that the important issue was not so much the declaration as its interpretation. He added that, while the declaration favored the establishment of a national home for Jewish people in Palestine, it asserted at the same time that nothing should be done which would projudice the civil and religious rights of existing non-Jewish communities in Palestine. Too often, he said, this second section of the declaration had been overlooked. He considered that a settlement of the problem might be found by the Arab people accepting the first part of the declaration and the Jewish people accepting the second, and on this basis entering a round table conference under a British or impartial chairman to negotiate an agreement. He suggested as an immediate step the cancellation of the death sentences passed upon by both Jewish people and Arabs in connection with the recent riots.

After the addresses the meeting was thrown open for discussion.

HEMSTREET
96 WARREN STREET
NEW YORK CITY

Eve Transcript
Boston Mass
June 2-28

# THE MAKER OF MODERN ARABIA

## The Sultan of Najd and His Conquests

Maker of Modern Arabia. By Ameen Rihani. With Illustrations. $6.00. Boston: Houghton Mifflin Company.

THIS "Maker of Modern Arabia" is Abd'ul-Aziz Ibn Abd'ur-Rahman Hal Faisal Aal Sa'oud who in 1902, conquered and was made Ameer of Najd. In 1921, he was elected Sûltan of Najd and its dependencies by the sheikhs and chiefs of Najd. In 1926, he conquered Al-Hijaz, and was elected by its people to be the king of that country in which Mecca is enshrined. In 1927, he was proclaimed King of Najd, and all its dependencies. And "Najd"? What is left of ancient Arabia. That desert region lying between the Persian Gulf and the kingdom of Al-Hijaz, and between Trans-Jordania and Iraq on the north, and the thirty-eighth meridiun on the south. Roaming its desert spaces, and clustered on its oases are about three million Arabs. Its area is about nine hundred million square miles, a terrain forming one of the Asiatic breeding-places of war, even as are the Balkan States in Europe.

Today indeed, war is again threatening there. This study of Ibn Sa'oud, his land and his people is therefore peculiarly timely. Today, however, the name, in every variety of pronunciation, has become familiar, synonymous as it appears to be with the peace of the East, both Near and Far, whose troubled political waters are rendered not less but more menacing by their influence of oil.

Mr. Rihani, Syrian by birth, American by naturalization, and living in New York, has done a distinct service to all Occidentals interested in the trend of international policies in the Orient where always is witnessed the repercussion of those of the West. Charles M. Doughty ("that heroic spirit," Mr. Rihani calls him) in his "Arabia Deserta" gave to Western eyes the first real picture of Arabia. Others had written about it. But [illegible] ith the[illegible] And many

International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

[illegible]USA
[illegible]cript
[illegible] 1930

Ikhwan. Discusses the foreign and domestic policies of Ibn Sa'ud. Gives the history of those fierce wars through which he won the sovereignty of Arabia. Mr. Rihani was present at the Conference of Ozair in 1922, where Ibn Sa'oud met Sir Percy Cox. "Ozair is not likely to go down in the history of International Conferences," he writes, "but the peace of the world was as much dependent upon it as upon that of Lusanne. . . . If Ibn Sa'oud should invade Iraq, then ancient Mesopotamia will be ablaze, and not only the East but the West will be swept into the conflagration."

It would seem that for a long time to come, Mr. Rihani's study must be one of the chief authorities upon the desert tribes making up the kingdom of modern Arabia, who have "no other guaranty of security and peace but the religion . . . and the word of Ibn Sa'oud"; and upon the kingly personality of their "leader, guide and protector," the Sultan Abdul-Aziz Ibn Sa'oud, possessed of all the Arab's virtues, if of many of the Arab's failings—"first and foremost a man"—towering far above his "Brothers" in spirit as in stature: "a palm tree in a field of stubble, a lone pine in a wadi of brambles and thorns." F. B.

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96 WARREN STREET
NEW YORK CITY

Boston Eve Transcript
May 17 1930

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HEMSTREET
96 WARREN STREET
NEW YORK CITY

Eve Transcript
Boston Mass
June 2-28

# THE MAKER OF MODERN ARABIA

## The Sultan of Najd and His Conquests

Maker of Modern Arabia. By Ameen Rihani. With Illustrations. $6.00. Boston: Houghton Mifflin Company.

THIS "Maker of Modern Arabia" is Abd'ul-Aziz Ibn Abd'ur-Rahman Hal Faisal Aal Sa'oud who in 1902, conquered and was made Ameer of Najd. In 1921, he was elected Sultan of Najd and its dependencies by the sheikhs and chiefs of Najd. In 1926, he conquered Al-Hijaz, and was elected by its people to be the king of that country in which Mecca is enshrined. In 1927, he was proclaimed King of Najd, and all its dependencies. And "Najd"? What is left of ancient Arabia. That desert region lying between the Persian Gulf and the kingdom of Al-Hijaz, and between Trans-Jordania and Iraq on the north, and the thirty-eighth meridian on the south. Roaming its desert spaces, and clustered on its oases are about three million Arabs. Its area is about nine hundred million square miles, a terrain forming one of the Asiatic breeding-places of war, even as are the Balkan States in Europe.

Today indeed, war is again threatening there. This study of Ibn Sa'oud, his land ...

... on zo-ogy in the School of Medici[ne] Edinburgh. After holding that positi[on] for twel[ve] years, he became Regius Pr[o]fessor o[f] Natural History in Aberde[en] Universit[y].

I aske[d] him about his work in Ab[er]deen. He said: "In Edinburgh one ha[d] to follow a particular program mapp[ed] out by the university for the instructi[on] of medical students. In Aberdeen, havi[ng] a free hand, I have given prominence [to] the natural history side of things on th[e] one hand, and to the deep problems [of] biology on the other. These have bee[n] the two main streams of my teaching—...

International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from
The Star
Auckland, N.Z.

Date 14 DEC 1929

# IN A KING'S HAREM.

## CHRISTIAN WIVES OF IBN SA'OUD.

### LIFE OF PEACE AND CONTENT.

SOLD AS SLAVES IN DAMASCUS.

(By AMEEN RIHANI.)

Why two Christian girls are numbered among the many wives of Ibn Sa'oud, King of the Hedjaz.

Two young Christian women are living to-day in a Near East harem, not as prisoners, but in peace and contentment. They won the right, firstly, in the world's most fateful beauty contest, and secondly by motherhood. They are proud of it. They are the wives of Ibn Sa'oud, King of the Hedjaz.

To Western ears all this seems incredible. Indeed, whenever on occasion I have mentioned to European friends the truly amazing story of these two young women, I have met with scepticism, not to say derision. None the less it is true; and, what is more, the great beauty of one is already legend in the land of her adoption.

Their existence was revealed to me—despite the fact that they live in the utmost seclusion—when I was gathering material for my book on King Ibn Sa'oud, called the "Maker of Modern Arabia." I found that the King, whose guest I was, had four wives. They had borne him sons. Their story, till now, has never been told.

The discovery puzzled me. Abdul Aziz Ibn Sa'oud is a strong, gallant man, who regained the lost throne of his fathers by the sword of his youth and in thirty years made himself master of two-thirds of Arabia. He ranks with Mussolini as one of the great dictators of the age. Still, two Christians in a harem! Curiosity disclosed for me some exceedingly interesting facts. I learned, for instance, that all the condemnatory things they have said about harems are not true, at least in Arabia; and that to a large part of the girlhood in that country—notably the slave girls—the harem of the King is as much a goal and a dream of women as Hollywood seems to be in Europe.

... beauty like a child—I tell you, like a child—and felt the flame of shame upon me. I was ashamed to touch her, or to approach her, or even to speak to her. I got up and walked out of the room; and on the following day I sold her to a man from Duwait for £100. Only one hundred. . . ."

Saiyed Hashem looked at Shalhoub significantly, dubiously. Was she really too good for him, or was he—well Shalhoub was indignant. He swore by Allah as he rose to leave, a[nd] addressed the Saiyed, saying:

"Are you not a Moslem? Fear Allah, then, and doubt not a brother in the faith."

A few days later my doubting companion came to me and said'

"Wallah, the story of Shalhoub is true, all true."

But the King had none of the qualms of his Minister of Finance. In his treatment of his Christian slave girls, however, he was a true Moslem as well as a man of generosity and pr[a]ctical wisdom. When a slave girl of another than the Moslem faith is taken into the house of an Arab, she is taught to read and write, if she is intelligent, a[nd] then converted to Islam. Furthermore, when she gives her mast[er] a boy child she becomes automatically free and is raised to the status of a legal wife. Such has been the destiny of the two Christian wives [o]f King Ibn Sa[o]ud.

Of the two, however, the ... from Mount Lebanon, is the more favoured and beloved, not only for her [bea]uty and charm, but for her i[nt]ellig[en]ce, her devotion, her domestic virtues and her practical sense of economy. She is the Queen of the harem, as well as the moving and guiding spirit in the private life of the King. Her two children, Fahd and Mansour, were three and five years old, respectively, when I had the pleasure of seeing them duri[ng t]hat excursion outside of Ar-Riyad. Their complexion is white as alabaster, like the ...'s, I suppose.

Date 17 MAY 1930

International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from
New York Herald Tribune

19 JAN 1930

accepting the Balfour declaration of 1917. All three political parties in ...

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Date 14 DEC 1929

International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from
New York Herald Tribune

Date 19 JAN 1930

# Author Defends Arabian Claim Over Palestine

757

## Rihani Tells Foreign Policy Association Tribesmen Demand Only Civil Rights

## Assails Zion Movement

## Urges Jews to Aid in Balfour Declaration Revocation

Featured by a vigorous presentation of the case of the Arabs in Palestine by a student of Eastern affairs, the triangular problem of the domination of that country, which is claimed by Jews and Arabs and over which a mandate is held by Great Britain, was discussed under the general title of "Palestine" at the luncheon yesterday of the Foreign Policy Association at the Astor. The speakers, who addressed more than a thousand members of the association and were introduced by James G. McDonald, chairman, were Ameen Rihani, author of "The Makers of Modern Arabia"; Jacob de Haas, Jewish scholar, and Fenner Brockway, M. P., secretary of the Independent Labor party in England from 1923 to 1929.

"British military intervention in Palestine in the interest of the Pan-Islamic movement would lead to Moslem uprisings against England in India and against French rule in Syria," declared Mr. Rihani. "The British government has either got to perform a miracle in Palestine or else be false to one of its two clients. She has at various times promised portions of Palestine to the Jews, the Arabs, the French and the Belgians, and in her case the 'Promised Land' is liable to become the far too much promised land.

### Zionist Movement Called Menace

"Palestine is a section of a country that is one in language, in race, in culture, in customs and traditions, in religion (except a few non-Moslem minorities) and in national aspirations. The Zionist movement, which is based upon the Belfour Declaration, issued November 2, 1917, is a dream of empire, a dream of conquest, and is a menace to peace in the Near East. It is a government within a government, which the Arabs resist and will continue to resist to the end.

"The Balfour Declaration is a pledge made to the Jews a year after and a year before the pledges made to the Arabs. The promise to the Jews for a homeland in Palestine is sandwiched in between two promises made to the Arabs. Both the Arabs and the Jews should try to help the British government out of this embarrassing situation. Let the Jews join the Arabs in demanding the revocation of the Balfour Declaration, and the greatest difficulty in the way of a peaceful settlement of the question will be removed.

"The Arabs have no objection to the spiritual and cultural aspects of Zionism, which find their highest expression in the University at Mount Scopus and in the Bezelel Art School in Jerusalem. These institutions have not been molested and will never be molested.

### Arab Claims Based on Civil Rights

"The Jews' historical claim to Palestine is preposterous. They held it once by right of conquest and lost it. The Arabs now hold it by right of conquest and have been in occupation of the land for the past thirteen hundred years. Their opposition to Zionism as a political movement, therefore, is based upon civil and political rights, which are recognized as inalienable by the civilized world."

That the Arabian party in Palestine must adapt itself to changing conditions and become modernized was the theme of Mr. de Haas. He said:

"I admit the painful processes by which the 'unchanging East' is being forced to change. The motor as the greatest enemy of the camel is more procative of discontent than are the Jews. That uneasiness which has been stirred from farthest India to Egypt, and which expresses itself most against government, has its origin less in political grievances than in that making over of life which the interplay of forces is compelling."

In addressing the gathering Mr. Brockway explained that he was expressing his personal views and not necessarily those of the Labor party in England, and that the Labor party would not have definite views on the problem until the return of a commission which it has sent to investigate conditions in the Near East.

"The difficulties regarding sacred places in Palestine should be referred to a special conference of religious leaders," Mr. Brockway said, "and if a basis for agreement could be found the Jewish people would undoubtedly contribute not only to the civilization of that land, but of the whole Near East."

He thought they must commence by accepting the Balfour declaration of 1917. All three political parties in Britain were committed to it as well as the League of Nations. In addition, Jewish immigration since 1919 has reached 75,000, and Jewish civilization has dug deep in the soil of Palestine. He pointed out that the important issue was not so much the declaration as its interpretation. He added that, while the declaration favored the establishment of a national home for Jewish people in Palestine, it asserted at the same time that nothing should be done which would projudice the civil and religious rights of existing non-Jewish communities in Palestine. Too often, he said, this second section of the declaration had been overlooked. He considered that a settlement of the problem might be found by the Arab people accepting the first part of the declaration and the Jewish people accepting the second, and on this basis entering a round table conference under a British or impartial chairman to negotiate an agreement. He suggested as an immediate step the cancellation of the death sentences passed upon by both Jewish people and Arabs in connection with the recent riots.

After the addresses the meeting was thrown open for discussion.

International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from
Boston, Mass., USA
Evening Transcript

Date 17 MAY 1930

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International Press-Cutting Bureau
51, Red Lion St., London, W.C.

Extract from

Public Opinion
London

29 AUG. 1930

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*The name is on the selvedge.*

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*ulty in obtaining "COURTINE" LININGS, to the Manufacturers, COURTAULDS, LTD., St. Martin's-le-Grand, London, E.C.1.*

£100,000 for a new school or new road, or to pay ourselves a pension, and the dishonest scheme is recommended with such specious unction that we flatter our silly selves that we are doing good to others," writes Sir Ernest J. P. Benn in the *Sunday Times*.

"Posterity may think the school worth while, although I doubt if they will approve the price; but they will call us the cowards and the cads that we are for leaving them to pay our doles. We are inclined to flatter ourselves on our humanitarian views about children, but they may not see the matter in the same light.

"Each generation lives on the savings of the past. Eight out of ten of us are living in houses built before we were born. Our food

Observer
Charlotte N C
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TELEPHONE No. HOLBORN 3120.

FROM
W. H. SMITH & SON,
STRAND HOUSE.
PRESS CUTTING DEPARTMENT.

Extract from

Boston Evening Transcript
U. S. A.

Date - 2 JUNE 1928

# THE MAKER OF MODERN ARABIA

## The Sultan of Najd and His Conquests

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When he came back from Jena, he became acquainted with Professor Patrick Geddes, who at that time was teaching zo-ology in Edinburgh, and he speaks of him as the m[illegible] powerful influence i

rulers, among whom Ibn Sa'oud is the dominant personality, as well as the conqueror of the turbulent and superstitious Bedu tribes, and the controller (an even more difficult position) of both the Bedu

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FROM
W. H. SMITH & SON,
STRAND HOUSE.
PRESS CUTTING DEPARTMENT.

Extract from

Evening POST, NEW YORK

26 MAY 1928

Date.

## *Where Tents Are Folded*

*MAKER OF MODERN ARABIA. By Ameen Rihani. Houghton, Mifflin. $6.*

757

A YOUNG Syrian poet and author, encouraged by the late Gertrude Bell, has here set down in the English of his native land of naturalization, the United States, his impressions at first hand of the Arabia of today, and has done so with plenty of local color and human interest. Both King Hussein of Iraq and Ibn Sa'oud, the Wahabee "Sultan of the Sands," their followers and their habitats, their manners and morals, policies and politics are clearly and well described. Nor does the author fail to give us heartening glimpses of lovely slave and other girls, with "hair like cataracts of melted gold," and "honey-colored eyes." They are not among the least interesting vistas in his interesting book.

F. H. M.

TELEPHONE No. HOLBORN 3120.

FROM
W. H. SMITH & SON,
STRAND HOUSE.
PRESS CUTTING DEPARTMENT.

Extract from

Boston Evening Transcript
U. S. A.

Date 28 APR. 1928

757

**Miscellaneous**

MAKER OF MODERN ARABIA. By Ameen Rihani. Pp. 370. $6.00. (Houghton Mifflin Co.)

An account of travels by a native Syrian who now is a naturalized citizen of the United States. Illustrated from photographs.

International Press-Cutting Bureau
51, Red Lion St., London, W.C.

Extract from

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2 AUG. 1930

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Today indeed, war is again threatening there. This study of Ibn Sa'oud, his land and his people is therefore peculiarly timely. Today, however, the name, in every variety of pronunciation, has become familiar, synonymous as it appears to be with the peace of the East, both Near and Far, whose troubled political waters are rendered not less but more menacing by their influence of oil.

Mr. Rihani, Syrian by birth, American by naturalization, and living in New York, has done a distinct service to all Occidentals interested in the trend of international policies in the Orient where always is witnessed the repercussion of those of the West. Charles M. Doughty ("that heroic spirit," Mr. Rihani calls him) in his "Arabia Deserta" gave to Western eyes the first real picture of Arabia. Others had written about it. But they saw only with their eyes. And many have written about it since. Pre-eminently, Colonel Lawrence and Gertrude Bell, who have amplified the unforgettable picture Doughty gave, and brought its warlike history up to date, in volumes evidently destined to become the classic, "Arabia Deserta" long has been. Mr. Rihani, however, has focussed the light of a unique experience upon this desert terrain, being the first man to travel all over Arabia, and to interview all its rulers, among whom Ibn Sa'oud is the dominant personality, as well as the conqueror of the turbulent and superstitious Bedu tribes, and the controller (an even more difficult position) of both the Bedu

Inkhwan. Discusses the foreign and domestic policies of Ibn Sa'oud. Gives the history of those fierce wars through which he won the sovereignty of Arabia. Mr. Rihani was present at the Conference of Ozair in 1922, where Ibn Sa'oud met Sir Percy Cox. "Ozair is not likely to go down in the history of International Conferences," he writes, "but the peace of the world was as much dependent upon [illegible] of Lusanne. . . . If [illegible] invade Iraq, then and [illegible] ablaze, and not only the East but the West will be swept into the conflagration."

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FROM

W. H. SMITH & SON,

STRAND HOUSE.

PRESS CUTTING DEPARTMENT.

Extract from

SATURDAY REVIEW.
New York, U.S.A.

Dated -5 MAY 1928

Turnover to p. 6.

# The Strong Man of Arabia

MAKER OF MODERN ARABIA. The Story of Ibn Sa'oud. By AMEEN RIHANI. Boston: Houghton, Mifflin Company. 1928. $6. 757

Reviewed by FRANCES AZIZ ALI

EVERYONE who is interested in "the Arabian affair," as they call it in the Near East, will envy Ameen Rihani's experience in meeting Ibn Sa'oud face to face. The inaccessible position of his capital in the remote and inhospitable desert, and the Spartan conditions which must be endured by all of his visitors, protect him from casual acquaintanceships, but his meteoric career and his present unquestioned ascendancy in the arid peninsula make him one of the best known if least seen men in Oriental politics.

Abd'ul-Aziz Ibn Abd'ur-Rahman Aal Faisal Aal Sa'oud is the strong man of Arabia. He commands the respect always accorded to a self-made man who has arrived. Everyone wishes to be his friend; everyone with a cause hopes to enlist his aid; his weight is sufficient to give a favorable balance in any direction.

He is a man now in his prime who started life as the son of an exiled king, their mid-desert domain having been conquered by Ibn 'ur-Rashid, a powerful rival. At the age of twenty-four, with borrowed money in his pocket, Ibn Sa'oud set out at the head of a band of twenty Arabs mounted on mangy camels, fortified by his belief that God would aid him to recover the kingdom of his ancestors. To-day the Rashid princes are prisoners at his court. He is Imam of the Wahhabis, the puritan brothers of Islam, King of the Hedjaz, and King of Nadj with its Dependencies.

Many attribute his strength to his religious influence over the fanatical desert Bedouins. It appears from Rihani's book that their dependence upon him is even more complete. Thousands of Bedouins living in the shadow of El-Riyadh's walls are nourished from the king's kitchens, clothed in his garments, mounted upon his beasts. There are practically no necessities on sale in the bazaars; they are all provided by "four ... [illegible]

Turnover to p. 6

The Sh[...] Feisal [...] by Col[...] kingdom[...] Europe, [...] cures an[...] loss of t[...] good be[...] Ibn Sa'[...] The mo[...] goes dir[...]

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TELEPHONE No. HOLBORN 3120.

FROM

W. H. SMITH & SON,

STRAND HOUSE.

PRESS CUTTING DEPARTMENT.

Extract from

NEW YORK HERALD-TRIBUNE

-6 MAY 1928

Turnover to p. 6.

# More About Arabia

757

[M]AKER OF MODERN [A]RABIA (IBN SAOUD). [B]y Ameen Rihani . . . Boston: [H]ou[gh]ton, Mifflin Company [...].

Reviewed by
W. B. SEABROOK

IT is true that a man cannot escape his prejudices, I am the last person who should be reviewing "[Ma]ker of Modern Arabia." I have an [trad]itional hatred of the Wahabi because [they] have murdered a lot of my friends [among th]e northern tribes. Also I am envious [of M]r. Rihani because he was per[mitte]d to enter many remote parts of [Arab]ia which were barred to me.

[Bu]t this book is so good that in reading [i]t I seem to have become absorbed [to th]e point of forgetting both prejudices [and e]nvy. Ibn Saoud, King of the Najd, [is th]e most important and significant [figur]e in the Moslem world to-day. Al[thou]gh Ibn Saoud is a Moslem funda[men]talist of deepest dye and Rihani, [the a]uthor, is a Syrian Christian, the [two] men are alike in their passionate [poli]tical concern for a Pan-Islamic state. [Rih]ani spent months in Ibn Saoud's [pala]ce, not as an onlooker, author or [repo]rter, but as an adviser, friend and confidant of the King. The two of them sat up together all night many nights. Rihani was an actor in the drama. In the conference at Ojair between Ibn Saoud and Sir Percy Cox, which was more important to Arabia than the Lausanne conference was to Europe, Mr. Rihani acted as the unofficial intermediary between Great Britain [and] Najd.

Turnover to p 6

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F. H. M.

N. Y. Ev[...]
Ma[...]

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From
W. H. SMITH & SON,
STRAND HOUSE.
PRESS CUTTING DEPARTMENT.

Extract from
SATURDAY REVIEW
New York, U.S.A.

-5 MAY 1928

Turnover to p. 6.

# The Strong Man of Arabia

MAKER OF MODERN ARABIA. The Story of Ibn Sa'oud. By AMEEN RIHANI. Boston: Houghton, Mifflin Company. 1928. $6.

757

Reviewed by FRANCES AZIZ ALI

EVERYONE who is interested in "the Arabian affair," as they call it in the Near East, will envy Ameen Rihani's experience in meeting Ibn Sa'oud face to face. The inaccessible position of his capital in the remote and inhospitable desert, and the Spartan conditions which must be endured by all of his visitors, protect him from casual acquaintanceships, but his meteoric career and his present unquestioned ascendancy in the arid peninsula make him one of the best known if least seen men in Oriental politics.

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# More About Arabia

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# More About Arabia

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## Where Tents Are Folded

*MAKER OF MODERN ARABIA. By Ameen Rihani. Houghton, Mifflin. $6.*

A YOUNG Syrian poet and author, encouraged by the late Gertrude Bell, has here set down in the English of his native land of naturalization, the United States, his impressions at first hand of the Arabia of today, and has done so with plenty of local color and human interest. Both King Hussein of Iraq and Ibn Sa'oud, the Wahabee "Sultan of the Sands," their followers and their habitats, their manners and morals, policies and politics are clearly and well described. Nor does the author fail to give us heartening glimpses of lovely slave and other girls, with "hair like cataracts of melted gold," and "honey-colored eyes." They are not among the least interesting vistas in his interesting book.

F. H. M.

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Extract from
BROOKLYN DAILY EAGLE, N.Y.

13 JUN 1928

# The Arab in His Palace

157

By H. I. KATIBAH

## The Syrian Writes a Book About Abdul-Aziz Ibn Saud, King of Nejd and Sultan of Hijaz; and Lo and Behold! There Emerges a Maker of a Kingdom.

THE meteoric and romantic career of Abdul-Aziz Ibn Saud, King of Nejd and Sultan of Hijaz, the sheik of the sheiks of the Arabian desert, has been an illusive and tantalizing subject to writers of adventure and travel. Many are the perilous obstacles which lurk in the way of the seeker of adventure or information in the wastes of al-Nufud, in the heart of which the verdant palm trees of al-Riyad shelter the palace of the great Wahabi chieftain. And not all these obstacles are physical. Politics, mastery of Arabic and the suspicion with which Ibn Saud and his followers view the foreigner, particularly the foreign writer and correspondent, indicate but fractionally some of these more abstract but none the less forbidding obstacles.

But to Ameen Rihani, writer of the most recent book on Arabia, "The Maker of Modern Arabia" (Houghton-Mifflin Co.), the most serious worry was how to break through the red tape of the British Foreign Office in London and reach to the open arms of the hospitable Arab king.

We do not know if any other traveler in modern history was received with such sincere welcome and open heart by an Arab potentate as was Ameen Rihani, and consequently we can conceive of no book that opens to us the cryptical, fascinating life of one of the most influential, enigmatic figures in the politics of the Near East as Mr. Rihani's book.

As a Syrian, Rihani needed no interpreter to converse with Sultan Ibn Saud, and as a well-known Arabic writer and thinker he needed no introduction. In fact Ibn Saud was as anxious to meet Rihani as Rihani was to meet Ibn Saud. The shrewd sultan knows the value of sympathetic publicity, and where could he get better publicity of this kind than from one who often indicated in his own writings his predilection to pan-Arabism of a sort?

* * *

This publicity Mr. Rihani supplied the Wahabi chieftain in double measure. He first wrote a two-volume work in Arabic on "The Kings of Arabia," and revamped the greater part of his second volume and reproduced it under the title of "The Maker of Modern Arabia" for English readers. This, though, does not in the least cast any shadow of insincerity or taint of mercenary motive on the Syrian author. It merely signifies that Rihani and Ibn Saud, widely differing as they are in station, point of view or religious conviction, are brother workers and dreamers for the realization of the same distant vision. Their hearts throb with one patriotic passion, the liberation of the Arabs from their own lethargy and from foreign domination.

One is at a loss to feature any particular chapter or passage in Rihani's book. It all depends on the reader's predilections. To those inclined to politics the chapter on the Conference on Ojair will doubtless appeal most; while lovers of adventure and desert lore will turn to the pages which describe with lucid and vivid imagery the author's travel across the Dahna and Nufud, from the King's palace to Kweit on the Persian Gulf. The book ends with the translation of verses recited at parting by Hazlul, chief of the Dawasri, who was assigned by Sultan Ibn Saud to head the caravan transporting the Syrian "Ystaz" (professor). The Arabic original is beautiful and touching, and Mr. Rihani's translation is felicitous.

* * *

It is with some reluctance that we find ourselves impelled to make one adverse criticism of Rihani's book. The matter is not serious and does not affect the contents of the book, which we leave for the reader's judgment. But since Mr. Rihani chose to devote his preface to it, it cannot be overlooked. We refer to his system of transliteration, which neither availed itself of that adopted by the Royal Asiatic Society, nor can stand the test of scientific accuracy. To mention one instance, he has one kind of apostrophe for the Arabic "hamza" and "ain." One has to refer to his Arabic book to find out the exact pronunciation of some proper nouns.

6 May 1928



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# More About Arabia

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THE MARSH ARAB. By Fulanain . . . *Philadelphia: J. B. Lippincott Company . . . $3.*

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Sir Percy with his political experts from Irak met the King at Ojair, a port on the Persian Gulf, ostensibly to settle certain disputed boundaries, but in reality to form an alliance or reach an understanding that would safeguard peace in the Near and Middle East. The conference was successful. Mr. Rihani's close-up account of it is history, and important first-hand history. The traditional gambit of parleys between Europeans and Orientals seems to have been reversed. Usually the Westerners know what they want and come bluntly to the point, while the Orientals temporize and seek refuge in vagueness. In this case Ibn Saoud knew exactly what he wanted and willingly offered substantial compromises to achieve his end, while the English emissaries seem to have followed him in a more or less vague, muddled way, although a final, mutually satisfactory conclusion was reached.

But there is much more to Mr. Rihani's book. It contains the complete portrait, full length, personal and political, of the greatest living Arab—the man who regained the kingdom which his grandfather had lost, and who did it by a somewhat marvelous combination of courage and statesmanship. To capture Al-Redyeh, the capital, with only twenty men and to lay the foundations for a new kingdom extending from the Persian Gulf to the Red Sea were feats which place him almost among the legendary Arab heroes like Antar, whose mother was a black virgin and whose father was a lion.

Mr. Rihani's picture of the Wahabi, the Moslem puritans of whom Ibn Saoud is the religious head as well as the temporal ruler, is also the sort of first-hand authoritative stuff that puts this book above and wholly outside the range of the usual treatises either of travel, observation or politics.

The Wahabi are not a pleasant people, any more than the New England Puritans were, but they are tremendously interesting. For intolerance and single-mindedness they surpass any Christian sect. Smoking, drinking, dancing, even more innocent merriment and amusement are anathema. Coercion is used and recalcitrants are severely punished. Moslems of other sects they regard as *mushrekin*, deserters, worse than Jews or Christians. Pictures, statues, worship at the graves of saints, are all anathema. Yet out of this intolerance, using it, Ibn Saoud has built a powerful and well organized state. An impartial application of laws, no matter how intrinsically intolerant, has in it a sort of justice, and by administering justice in that sense to rich and poor, friends and enemies alike, Ibn Saoud has won and holds the confidence and loyalty of his fanatical followers.

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It may be because "The Marsh Arab" by Fulanain suffers from having been read immediately after a book as rich and weighty as Rihani's that it seems to me thin, tenuous and unconvincing. There is, however, I think, a peculiar, intrinsic vagueness about "The Marsh Arab." The foreword explains that Gertrude Bell would have written an introduction to it if she had not died. This foreword also explains that Fulanain, the author, is not an Arab, but a British "civil officer and his wife," who have lived for years in Irak. Fulanain is a pseudonym. It is the tale told in first person, of how this civil officer made friends with an old Arab peddler who went by boat among the marshes of the Tigris and Euphrates and the Persian gulf. One gets to know the old peddler, but one never gets to know or feel the personality, the individuality of the author, of the "I" who is telling the story. He seems unable to project himself, and consequently unable to take his readers along with him, although he himself undoubtedly has been there so that reading the book—which contains a great deal of interesting material about the daily life, traditions and folklore of the marsh Arabs—is like seeing an interesting and authentic picture through a cloud mist.

# The Strong Man of Arabia

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He is a man now in his prime who started life as the son of an exiled king, their mid-desert domain having been conquered by Ibn 'ur-Rashid, a powerful rival. At the age of twenty-four, with borrowed money in his pocket, Ibn Sa'oud set out at the head of a band of twenty Arabs mounted on mangy camels, fortified by his belief that God would aid him to recover the kingdom of his ancestors. To-day the Rashid princes are prisoners at his court. He is Imam of the Wahhabis, the puritan brothers of Islam, King of the Hedjaz, and King of Nadj with its Dependencies.

Many attribute his strength to his religious influence over the fanatical desert Bedouins. It appears from Rihani's book that their dependence upon him is even more complete. Thousands of Bedouins living in the shadow of El-Riyadh's walls are nourished from the king's kitchens, clothed in his garments, mounted upon his beasts. There are practically no necessities on sale in the bazaars; they are all provided by "our father," the Sultan. "Thou hast seen with thy own eyes," said the Master of Court Ceremonies to the author. "Now write down in thy book, for what I tell thee is truth—write, Allah keep thee! Every king in the world is supported by his people; but the people of Nadj are supported by their king."

☙ ☙ ☙

Let it not be supposed that he is independent. He has been receiving regularly a handsome stipend from the British Government which will cease as soon as he forgets to be grateful. And he is not likely to forget; he has thousands of hungry mouths to remind him. But unlike other Arab leaders who have received similar stipends, he has apparently succeeded in maintaining the impression that he is doing a favor in accepting it. He considers that it is not large in proportion to the service that he renders. He is the only man who has used the English, instead of being used by them. Rihani gives this significant passage:

> His Highness was in a brown study. And then, as if waking from a trance, he uttered a sharp, "Hearken: I will inform thee. When the Inglaiz want something, they get it. When we want something, we have to fight for it. I will put my seal."—he punched the palm of his left hand with the knuckles of the right,—"if Great Britain says, You must. But I will strike when I can."
>
> The coffee-bearer poured for the Sultan, who took two sips, shook the empty cup—meaning sufficient—as he returned it, and resumed.
>
> "I will strike when I can. Not in betrayal, Allah be my witness, but in self-defence. What I cede of my rights under force, I will get back when I have sufficient force, *inshallah*. No words can be more plain and clear."

The two burning questions are: Is Ibn Sa'oud as incorruptible as he appears to be? Is he sufficiently intelligent to employ the scientific aids necessary to create a modern Arab state?

As to the first question, experience shows that regular stipends, with the comforts that they afford, are as poison to the hardy Bedouin. While Ibn Sa'oud consents to use a high-powered automobile, and certain other modern conveniences, he has up to now resisted the insidious influence of luxury. In this he has shown himself infinitely superior to the "brood of Hussein," Ali, Abdullah, Feisal, and Zeid, those amiable pawns who allowed themselves to be played with by Lawrence and the other Pan-Arabists.

The Shereefian brothers have succumbed completely. Feisal has fallen far since he was chosen as a prophet by Colonel Lawrence; personally unpopular in his kingdom of Iraq, he lives simply for his trips to Europe, where he tries alternate régimes of health cures and cabarets, his only anxiety being to avoid loss of the royal salary which is contingent upon his good behavior. His brothers are equally practical. Ibn Sa'oud will probably resist all such temptation. The money he accepts is not for his personal use; it goes directly to the maintenance of his followers.

But he will never be able to refuse it on any grounds, however proud, until he can provide sufficient revenue otherwise. This will involve the use of science and organization in a modern sense. Will this son of the desert be equal to his new problem? Will he, moreover, know how to make place in his patriarchal despotism for the democratically-minded Arab intelligentsia who look to him for leadership?

Rihani has evidently taken Doughty as his pattern; and very wisely, too. He has written an excellent book, humorous, colorful, and balanced in judgment. He has a certain virtuosity which leads him into flourishes and arpeggios, especially at the beginning, so that his style sometimes approaches "mandarin English." But he deserves great credit for his disinterested and tolerant spirit, since as a Syrian Christian whose native language is Arabic he probably had to overcome more Moslem prejudice than a Westerner would have encountered on such a voyage.

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deal for homeless ... sters. Never, it seems, did he become affluent ... he died a lonely and beaten figure in 1899 in ...uck, Mass. Mr. Mayes tells us nothing that offers an accurate clue to the total sales of his books ... he speaks of Alger's influence only in the general terms already quoted, and makes no attempt to appraise his place in the gallery occupied by Jacob Abbott, Oliver Optic, G. A. Henty, and others. Nor does he attempt to explain just why Alger, so appallingly moral, so appallingly crude, captured the boyhood of America with a rush two generations ago, and would nowadays be rejected by it with scorn. Yet it is as a symbol and index of popular taste that Alger is most interesting.

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Telephone: HOLBORN 3120. A Rihani Telegrams

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Issue dated Dec 8 1

AMEEN RIHANI, author of "Ibn S
which Constables published a s
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three pure-bred Arab horses, a
Ibn Sa'oud himself,

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# Book Review

## THE KING OF THE WAHHABIS.

*"IBN SAOUD OF ARABIA. HIS PEOPLE AND HIS LAND." By Ameen Rihani. (London: Constable. 21s. net.)*

Of all contemporary Arab chiefs, King Ibn Saoud of the Hijaz and Najd is indubitably the one about whom it is most important to obtain the truth. But what is truth in Arabia? A fact is set out; soon, it seems, the sands of the desert blow round it; and it becomes either monstrously exaggerated or hopelessly obscured. Now the truth about the object of this very valuable study, Ibn Saoud, the leader of the Wahhabi revival, was early perceived, first by the British who had interests in the coastal sections of Arabia, and, later, what is less generally known, by certain Nationalist Arabs who were then by no means connected with the Sharifian cause. The identification of Arab "Nationalism" with the Sherifian dynasty is to some extent an accident. Time in Arabia has brought many changes; the enemies of Ibn Saoud have been rich and vocal; and the danger has not been absent of a wide forgetting of the fact that Ibn Saoud is the indisputable Arab of his generation.

It is good, therefore, to have an objective, quite disinterested estimate of the Wahhabi leader. The author of this book, a Christian Syrian who at an early age emigrated to America, returned to Arabia after the War with the main purpose of exploring the possibilities of a "united Arabia." He went to the Yaman, to Asir, to the Hijaz, to Iraq, to Uqair, where he assisted at the 1922 Conference between Sultan Ibn Saoud of Najd and Sir Percy Cox, High Commissioner for Iraq. After that Conference he was privileged by the Sultan to visit Riyadh; and this book is the story of his journey from Uqair to Riyadh *via* Hufuf and of his return *via* the Dahna to Kuwait.

Mr. Ameen Rihani writes English remarkably well, and we have heard that he (who, incidentally, has visited Mecca under both Sharifian and Wahhabi régimes) is equally proficient in Arabic. At times there is a slight straining of language, which produces the exaggerated effect of the cinematograph; but of the directness and vividness of his words there is in general no question. Quite emphatically his is a book which, though first and foremost readable, may also be read with profit by the student of affairs, of men, and of the future.

The book begins with a not too sly dig at the British authorities in Arabia—because Mr. Rihani was not allowed to go exactly where he chose as he chose. He quotes the Najdi proverb: "We said: Huraimala, but Allah said: Dh'ruma." But, after seing in Baghdad Sir Percy Cox, Miss Gertrude Bell, and various officials whose confidence in their ability to direct the affairs of the Arabs he plainly did not share, he did get from Iraq to Bahrain. His description of his journey by *jalbout* from Bahrain to Uqair, and of his meeting the Imam of the Wahhabis in the Nafud is excellently done. Meeting Ibn Saoud, Mr. Rihani at once stated the purposes of his travel in Arabia. He said:—

> The first has been fulfilled in seeing you; the second will be fulfilled, *inshallah*, when I write of what I have seen; and the third can only be accomplished by your assistance. I am certain, *ya mowlai* (O my Lord), that Arab unity can only be realised by a meeting of all the ruling Ameers for acquaintance first and a common understanding. They are to-day isolated from each other, if not at war with each other, and no one has a true knowledge of his contemporary.

Ibn Saoud's reply is also worth quoting:—

> "Who are the Arabs?" he asked, when I mentioned his contemporaries. "*We* are the Arabs!" he replied, striking the carpet with his bamboo stick. "We know well each other," he continued; "I know them all. The trouble with the Arab is that he will not do anything in which his own interest is not paramount. . . . I, Ibn Saoud, what do I want? Two things are essential to our State and our people, two fundamental things: religion and the rights inherited from our fathers. To these I add two things, which are deemed essential these days: right relationship with the foreigner and right understanding among ourselves."

The Sultan made no secret to this American-educated Arab of his real friendship with the "Inglaiz." Mr. Rihani gives of him a very intimate picture, of his physical, intellectual, and spiritual qualities. We have no space to dwell on these, except to say that the portrait is convincingly made. It seems that the Syrian Arab, who knew what the love of Christianity and the enlightenment of the West meant, came out of the whole experience a little disillusioned—not with the Wahhabi leader himself, but with the prospects of "Pan-Arabism." Perhaps we are wrong, for Mr. Rihani nowhere implicitly confesses to the probable failure of his ideal. But there are some sentences of his, such as those in which he refers to the responsibility of Islam for the only vacuities which he says are in Ibn Saoud's soul, or those written in his diary on Christmas Day, 1922, when he was lying sick with malaria, and Ibn Saoud himself was the only man "Christian" enough to visit him, from which we gather the impression that, even were an edifice eventually to be reared upon the Pan-Arab basis, as Mr. Rihani had hoped, or under the Wahhabi ægis, it would still, in his opinion, be far from imposing.

But that is by the way; and in any case, the personal factor in this book—of which, by the way, there is rather overmuch—is inferior in importance to Mr. Rihani's descriptions of places and men. Riyadh, an austere, inhospitable place, where simplicity only rarely merges into sublimity, and where, he says, even the Sultan himself feels a stranger, where the standing Army hangs round the Palace for food and where from their leavings plenteous beggars make their meal, where, in fact, the people are supported by, rather than themselves support, their King—Riyadh really provides the pith of the book; and excellent pith it is. There is a vivid sketch of the Rashids of Hayil, actually prisoners, but at play with the Saouds.

Other chapters deal with the Badawin of Najd, recurrent apostates, whose conquest and real conversion to Islam, by means of making Wahhabis of them and then chaining them to the soil in the settlements called *Hijar*, is one of Ibn Saoud's most considerable achievements, definitely demarking him from his less resourceful forbears; with the "*ulama*" of Najd, who control the Sultan in religious matters, but whose sway over politics is *nil*; of the *Ikhwan*, whose pleasure in booty the author makes no attempt to minimise; and with the rule of Ibn Saoud, who had brought justice and security in Najd in marvellous measure. This part of the book is also illuminating and sound.

A Rihani

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Issue dated Dec 8 1926

Ameen Rihani, author of "Ibn Sa'oud of Arabia," which Constables published a short time ago, is on a visit to England. He has brought with him three pure-bred Arab horses, a present from King Ibn Sa'oud himself.

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London Eng

The Outlook
March 17-28

# The Wahabi King

IBN SAOUD OF ARABIA: HIS PEOPLE AND HIS LAND. By Ameen Rihani. Constable. 21s.

THE description which Mr. Ameen Rihani has given of his journey from Ojair to Ar Riadh and back to Koweit has taken a long time to prepare. Mr. Rihani, an American whose family belongs to the Lebanon, was present when Ibn Saoud, the Wahabi ruler, Sir Percy Cox, and a Delegation of the Irak Government met at Ojair for the signing of the treaty of December 2nd, 1922, and was able to return to the capital of Nejd with him who is now called the King of the Hejaz. The result of his labour is a very finished picture, which would be worth attention merely for the descriptions of the Arabs and the strange land in which they dwell. Long rides on camels, and the hours spent in the close quarters of desert camps bring very close acquaintance with the fellow-travellers, while the scenes get burnt into the brain. Nevertheless it is not everyone who can reproduce such a graphic description as Ameen Rihani has done.

At this moment Ibn Saoud is again in the limelight, and in consequence an intimate account of him and his people as they appeared some five years ago is of great interest. He is now king over some three million souls spread over nine hundred thousand square miles. (There is an obvious misprint on page xiv.) At that time, however, he was inclined to be restive against the English, who had, according to his account, spun nets for him and surrounded him with enemies—set up States which they were supporting against him. The grey-haired one (King Husein) in Mecca, his son Abdulla in Trans-Jordania, and his other son in Irak. The British policy on this point may easily be questioned, for while Husein was certainly Sherif of Mecca, neither Abdulla nor Faisal had much to do with the areas over which they were set by an outside authority. Although the British paid Ibn Saoud £60,000 per annum for a long time, he owes his present position to the might of his right arm. His narrative, given to Ameen Rihani during a coffee-drinking, of his start from his place of refuge at Koweit in 1900 with but twenty camel riders to recapture Ar Riadh from Ibn Rashid is a striking one. From this small beginning, with the aid of the religious fervour of the Wahabis, he not only made himself the commander of all Central Arabia, but, expelling King Husein, is now the master of the Holy Places of Islam.

For the Arab to succeed, he must be stirred by religious fervour. The Arabs in a very short time after the death of the Prophet Muhammad carried their arms as far as Spain. Ibn Saoud's strength depends on the Unitarian revival started 200 years ago by Abd ul Wahhab. The greatest hostility of the Wahabis is directed against the Shias, who exalt certain of the descendants of the Prophet to a rank which justifies the accusation that they are *mushrekin*, those who give partners to God. They would love to have a chance of destroying the Shia cities of Karbala, and Najaf on the borders of Irak. However, there are large numbers of other Muhammadans who have fallen away from the Islam of the Prophet, and it is a holy duty for Ibn Saoud and his followers to bring them back on to the right path. It is not easy to unite all the tribes, and Ameen Rihani shows the difficulties that stand in the way of large parties who would raid by tracks where wells are far apart, but as King Ibn Saoud has said to the author, he is ambitious.

There are many opinions concerning the Wahabi leader. Ameen Rihani, at any rate, was deeply impressed with his personality. He found him big in word, in gesture and smile as well as in purpose and self-confidence. He holds the tribes together by the strictest discipline, but with perfect justice. He has all the virtues of the Arab, magnified by kingly power, and some of the failings of the Arab. The Ikhwan, the Brothers, as the militant Wahabis of to-day are called, are ready to seek the heads of the *mushrekin*— bent upon making brothers by the sword—anxious to win booty if victorious, or in failure to earn their share of Paradise and the houris. In the past Ibn Saoud has discouraged attacks on Irak, but to Ameen Rihani he made reference to scraps of paper, and to a "little" peace, which meant an unreal peace, suggesting that treaties would not bind him if he thought the right time had come to break them.

AUBREY O'BRIEN.

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Literary Times
London-- Mar

## ARABIAN ADVENTURES

ADVENTURES IN ARABIA among the Bedouins, Druses, Whirling Dervishes, and Yezidee Devil-worshippers. By W. B. SEABROOK. (Harrap. 12s. 6d. net.)

IBN SA'OUD OF ARABIA: His People and His Land. By AMEEN RIHANI. (Constable. 21s. net.)

The authors of these two books are both Americans, but Mr. Rihani, in being of Christian Syrian descent, had a pull over Mr. Seabrook in that he started with a perfect knowledge of Arabic, a language in which Mr. Seabrook admits that he is less proficient than he could wish. But for all that there is little to choose between the two writers in the careful record of the result of their painstaking and patient curiosity, and both books contain a great deal of what is either new or was but imperfectly known outside Arabia before they were published. While Mr. Seabrook entered Arabia by the familiar gateway of Beirut, and did it without much trouble, Mr. Rihani had to exorcise the suspicions of the British authorities in Iraq before being allowed to pass into the desert by the far less frequented door of Ojeir, one of the landing places, it cannot be called a port, of Nejd on the Persian Gulf opposite Bahrein. Mr. Rihani was rewarded for his patience by an invitation to attend the Ojeir Conference between Sir Percy Cox and the Sultan, Abdul Aziz of Nejd (as he then was), better known as Ibn Saud, the Wahabi king, with whom he afterwards went up to Riyadh, the capital of Nejd, many days' camel ride inland. Mr. Seabrook's hosts were none of them so powerful as the Wahabi king, but he stayed with the Grand Sheikh, Mitkhal Pasha el Fayiz of Beni Sakhr, and was entertained by Sultan Pasha el Atrash, leader of the Druses, who were then on the eve of their revolt against the French, the Emir of Transjordan, the Mevlevi Abbot of the Whirling Dervishes at Tripolis, and the Mir Said Beg, ruler of the Yezidis and Nadir Lugh, the High Priest of the Melik-i-Taus at Sheikh Adi in Iraq. Both writers met strange people and noted interesting customs. The Sunni Moslems of the north-west did not hesitate to kiss the Emir Abdullah's hand as a token of respect in Amman; but the stern and unbending Wahabi Puritans of the south-east thought it a sin to bow before any man, and contented themselves with saluting their Imam, for so is the Wahabi king called among his own folk, by piously kissing the tip of his nose. Mr. Rihani's Wahabis denied themselves, in their zeal for religion, the solace of laughter or the joys of vocal and instrumental music; Mr. Seabrook's Beni Sakhr, on the contrary, sang him the threnody of Gutne, whose eyes, but for the fact that she lived in the desert, would have launched a thousand ships just as easily as did Helen's face, and did in fact send multitudes of men to war, and that but recently. Mr. Seabrook had the tale from one who had seen her beauty and other less fortunate but more scarred survivors of the slaughter which her [illegible] had occ[illegible]

guests had been served, by a dependent tribe which was sharing their camp.

Mr. Seabrook describes several of the important chieftains, both lay and clerical, whom he met, but Mr. Rihani scores a point in having as a subject for his pen the immensely interesting Wahabi king, whom he shows to be of an almost unbelievable simplicity of habit and demeanour. He describes him as a patient and capable administrator, a perfect host who provides whisky and cigars for British negotiators but denies himself and his people the use of alcohol and tobacco; a most pious and devout Wahabi who does not disdain to comment sarcastically to a Christian guest on the excessive display of sanctity made by one of his own religious advisers; an absolute ruler over 3,000,000 subjects who delights to sit upon the desert sand and can find time amid his administrative duties to help nurse his Christian guest when ill; or to ask him as a friend, when well, to trim his beard or try to remedy the deficiencies of his own Palace staff in the washing of some new flannel underclothes for his own Royal person; a mild and kindly ruler who can describe with convincing detail his killing of a bitter enemy in a sword fight; a far-sighted statesman who, not without humour, describes his policy towards the British and his opinion of theirs towards him; and, when it suits his book, is ready to recognize as dear cousins kinsmen whose nearest male ancestor in common with him lived twenty generations before their great agnate, the Prophet.

Mr. Seabrook also finds room in his picturesque pages for a great deal of information about the habits and doctrines of the Devil-worshipping Yezidis, who abhor the colour blue and the sound of *sh*, for they are forbidden by the express command of their deity, Shaitan the Bright Angel Lucifer, to mention his name, and have to venerate him under the style of the Melek-i-Taus, or King of the Peacocks, although they recognize a certain black snake, carved in stone, as being also his symbol, and preserve its appropriate colour by means of frequent applications of harness-polish imported from England. Interesting and informative as is Mr. Seabrook throughout his book, by far the most important chapter is that in which he records what appear to be some entirely new facts about the mysterious religion of the Druses, and describes how they neither proselytize among the Gentiles nor permit defections from their own creed, and prevent any intermarriage with members of other religions. Mr. Seabrook was a persistent questioner, and the information which he at length elicited and embodied in his book raises it from the ank of being just an entertaining volume of teresting adventures and unusual experi-ces to that of a valuable contribution to e printed accounts of the religions and folk-e of Syria. It is a long time since two such formative and careful accounts, so easantly written and illustrated, of widely fferent sections of the Arabians and their eighbours, have appeared in English.

# Books of the Week.

## THE WAHABI KING.

### IBN SA'UD AND HIS PEOPLE.

IBN SA'OUD OF ARABIA: His People and His Land. By AMEEN RIHANI. (Constable. 21s. net.)

It is with a fortunate prescience that Mr. Rihani should have chosen the present moment for writing his eminently informing book (which will be published next Thursday) about the Wahabi King and his people. Actually the events described, other than those referred to in the various historical sketches, date from the winter of 1922-23, when Sir Percy Cox at the Conference of Ojeir was able to persuade the Wahabi ruler, not yet a king, to ratify, with certain minor modifications, the Mohammerah Agreement which defined the desert frontier between the Wahabi realms and Iraq. The author, a citizen of the United States of Christian Syrian descent, was present at the conference, and after it went up to austere Riyadh, the capital of Nejd, with the Wahabi monarch, whose guest and companion he was for some months. Mr. Rihani early gained the friendship and confidence of the Wahabi King, whom he had come with great difficulty to see for the purpose of advancing his pet theory of Arab unity, a theme in which he had previously sought to interest the then still reigning Hashimite King Husein of the Hejaz, the Idrisi Emir of Abu Arish and Sabia in Asir, the Zaidi Imam Yahya of Sana' in the Yemen, and the Hashimite King Feisal of Iraq.

Of all the Arab rulers he has met the author has the greatest admiration for Abdul Aziz ibn Sa'ud. He describes him carefully. A tall brown-eyed man with spectacles and a little beard and moustache closely trimmed in the Wahabi fashion; a kindly and modest man, but capable of falling into fierce passions—yet restrained even in that condition and unlike the Oriental despots of tradition and history. For instance, the Wahabi King became enraged with his Chief Minister, the Chancellor of his Exchequer. In a gust of fury he ordered him, not to be slain, mutilated or stripped of office and wealth, but to walk barefoot to a point 14 days' journey away by camel. The Minister obeyed, and was pardoned and brought back on a camel after walking for two days. Then the King is modest and unassuming. There is no splendour in his apparel or appearance, his preferred title is Imam, shared with any man who leads his fellows in prayer, and the honorific plural Shioukh—as if it were Sheikh of Sheikhs—is often used when referring to him in the third person. His chanters cry before him on progress, "O thou little happy one," to signify that while petitioners may hope to gain some small benefits from their Sovereign, great happiness should be looked for from Allah alone. This humility may be compared with the "O thou brilliant one" and "O thou blessed one" formerly raised in honour of poor King Husein in Mecca, and "O thou joyful one" of the servants of Ibn er-Rashid, the fallen Emir of Hail, who, with his family and kinsmen, is now an honoured, but compulsory, guest of the Wahabi King and is seldom out of his captor-entertainer's sight.

The Wahabi King, while simple in his habits—his only luxury being the use of perfume—entertains, in addition to the 150 families of captive and rival princes attached to his Court, between two and three hundred guests every day, and, in addition to food, supplies his visitors with clothes, not merely robes of honour, but

...from shedding the blood, in the name of Allah, of the *mushrekin*, or Moslems who have relapsed into idolatry by praying to Saints and adoring holy trees, wells, and tombs, in time of religious war they submit to their King's discipline and the Old Testament regulations as to the disposal of the Unbeliever's spoil. In view of present developments it is interesting to note that the author estimates the fighting strength for a *Jihad*, or Holy War, such as has just been proclaimed, at 13,200 men for the Mutair, 11,600 for the Ateibah, and 5,800 for the Ajman, the three tribes most eager to raid Koweit and Iraq, and to read his account of the way in which the Wahabi religion can throw its adherents into a frenzy of bloodthirsty devotion.

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1928


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"To students of current politics the book is very valuable, as it gives reliable information regarding the origin and peculiar tenets of the Wahhabis, and considerable insight into the character of Ibn Saud himself."

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CONSTABLE


## Pan-Arabic Plan Told to Americans

Monitor Boston 1928

### Ameen Rihani Pictures Area's Problems Before Foreign Policy Association

The Pan-Arabic "dream," a movement for uniting the scattered Arab states, is still alive, declares Ameen Rihani, lecturer and author on Arabian affairs. The movement is crystallized today in Ibn Saud, the king of three-quarters of Arabia, he told the Boston branch of the Foreign Policy Association.

With the Soviet and the Fascisti, as well as Great Britain, attempting to extend their sphere of influence in Arabia, Mr. Rihani said, the problems of the great peninsula are coming both from within and without.

Of recent difficulties concerning the settlement of desert boundaries, he said: "The best way to regulate desert boundaries is to have no boundaries. At best they cannot be maintained."

HEMSTREET
96 WARREN STREET
NEW YORK CITY

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Library Review Scotland June 1928

In support of my remark that Americans have the faculty requisite for this sort of work, it is not amiss to quote the case of Ameen Rihani, who, although of Christian Syrian descent, is by education and nationality thoroughly American and writes an English style much more graceful and fluent than the vast majority of the descendants of the Pilgrim Fathers. For the materials of his book, "Ibn Sa'oud of Arabia: His People and his Land" (Constable, 21/- net), he travelled through the country of the Wahabis as the guest of Ibn Sa'oud himself and attended the conference between that monarch and Sir Percy Cox. His perfect knowledge of Arabic enabled him to study the habits and beliefs of these Moslem Puritans more exactly than has been possible to any previous investigator from the west. The result is that in his volume he offers a great deal of fresh information about this remarkable people, who are so strait in their opinions that they allow themselves no luxuries, either of table or of amusement, for both wine and dancing are forbidden among them and they will not bow even to their king, but who are yet so hospitable that they will spread before their honoured guests banquets which include both alcohol and tobacco. Mr. Rihani's book has the same effect as Colonel Lawrence's great work of transporting the reader for the time being to a land of sand and sunshine and courtly manners remote from the blazing fire of coal and the electric-lit room where one turns over the magic pages.

* *

## BEST SELLERS.

*The following list of "best sellers" has been compiled from information kindly supplied by a number of well-known booksellers:—*

FICTION.—G. B. Stern's "Debonair" (Chapman and Hall, 7s. 6d.), *Rose Macaulay's* "*Keeping Up Appearances*" (*Collins, 7s. 6d.*); *Sheila Kaye-Smith's* "*Iron and Smoke*" (*Cassell, 7s. 6d.*); *Ernest Raymond's* "*The Old Tree Blossomed*" (*Cassell, 7s. 6d.*).

*MISCELLANEOUS.* — "*Some Letters of a Man of No Importance*" (*Cape, 10s. 6d.*); *A. Rihani's* "*Ibn Sa'oud of Arabia*" (*Constable, 21s.*); *Major-General Dunsterville's* "*Stalky's Reminiscences*" (*Cape, 7s. 6d.*); *Rudyard Kipling's* "*A Book of Words*" (*Macmillan, 6s.*).

From John O'London's Weekly April 14 1928

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## RIHANI'S BOOK WELL RECEIVED IN EUROPE

Ameen Rihani's book on "Ibn Sa'oud of Arabia, His People and His Land", came off the press in London at the time when England thought she had another war on her hands in Arabia. The Wahabis, followers of King Ibn Saoud, were said to have made attacks simultaneously on the borders of Iraq and Transjordania, both under British mandate, and the British authorities were reported to have sent a squadron of airplanes to disperse them. For a time there was great excitement over these developments in far-off Arabia, and Col. Lawrence was said to be hastening to the new theatre of conflict. All of which made the English take a great deal of interest in Arabian affairs.

Just at this psychological moment, Constable of London, Publishers, were distributing to the press review copies of the book of our celebrated author Ameen Rihani giving account of his personal experiences of his journey in Arabia and his entertainment for three weeks by King Ibn Saoud in his capital, Riadh. The book was taken up with avidity and accounts of Mr. Rihani's experiences were transmitted in Associated Press dispatches to America. For here was something frank, enlightening and timely on the mysterious Arab king and his people. And the press and public had our Syrian author to thank for the wealth of information he gave them on this little known subject.

What may be remarked is that the English press saw in the book proof sufficient that the "Wahabis are a bloodthirsty people whose history reeks with blood in every page", in the words of the Daily Express, while the French press takes a totally different viewpoint of the work, the semi-official Temps devoting whole columns on its front page in two successive issues to the review of the book and finding it "a notable contribution to our store of knowledge on modern Arabia, whose every page could be read with pleasure and profit".

Mr. Rihani's American publishers are Houghton, Mifflin & Co. of Boston who are expected to place his book on the market in the near future.

Syrian World N.Y. April 1928

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TELEPHONE No. HOLBORN 3120.

From
W. H. SMITH & SON,
STRAND HOUSE.

PRESS CUTTING DEPARTMENT.

Extract from
THE ARGUS
Melbourne, Australia.

28 APR 1928
Date..........................

### THE "GREATEST ARAB."

Who and what is Ibn Saoud? His name occurs frequently in the cable message these days, and a special mission is now on its way from Great Britain to meet him in conference. The fortunes of the British in the Near and Far East may depend upon the outcome. Very opportunely "Ibn Saoud: His People and His Land," by Ameen Rihani (London: Constable), has arrived. The author, who is of Christian Syrian descent, but now a citizen of the United States, has personal knowledge of both the man and the place that he describes, and, moreover, he is a writer of culture, humour, and world-wide experience. We learn from him that this man, Ibn Saoud, king of the Hedjaz and Sultan of Nejd, whom an Englishman born in Syria has called "the greatest Arab of his time," is 49 years of age, of noble proportions, "quite modern" in his beard and moustache, and with a mouth like a "red rose leaf" when in good humour and like a "blade of vibrating steel" when angry. In Europe he would have been a great king as well as a great leader of men. As it is he is the guide, philosopher, and friend of three million people of all the Arab tribes, scattered over 800,000 square miles, in villages hundreds of miles from the sea and hundreds of miles from each other. His hold upon his people is the puritanism of the Wahabi sect, of which he is the foremost exponent. It is an austere doctrine which forbids laughter, music, the wearing of silk, smoking, and drinking. Even cursing, so dear to the Oriental, is forbidden. If the Wahabis are angry at one they say, "Allah, sift the evil out of him." If the offender merits more violent treatment they say, "Allah, subject him" (to the devil). Backsliders are not unknown, but that is only in times of peace. The proclamation of a holy war brings every man, woman, and child to the banner of Allah. "They fight for Allah, of course." says the author, "but the reward—the booty—is uppermost in their minds." Sometimes these "demons of religion" become impatient for the "rewards" that their faith has to offer them, and deem themselves to be in the right if they attack the unbelievers who adjoin them in Irak and Transjordania. That has lately happened, and it is a factor that may explain Ibn Saoud's occasional uncertainty of attitude. He has to keep his pact with the British—the "Inglaiz"—on the one hand and retain his hold over his followers. This book helps considerably towards an understanding of the problem of Arabia, and does it in a fascinating manner. Numerous illustrations are added allurements.

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London, March 8 (AP).—British preparations for war in Arabia continued apace today. Men, armored cars, tanks and airplanes were being mobilized along the border of Transjordania to turn back any attack by Wahabi tribesmen under Ibn Saud.

A dispatch to the Daily Mail from Jaffa told of preparations being made by British authorities in Palestine.

The frontier force was being mobilized. All officers and men were recalled from leave. An armored car company left Ramleh, Palestine, for Amman, Palestine, yesterday. Several airplanes, each understood to be carrying twenty men, passed over Jaffa Tuesday on the way from Egypt to Amman.

A Jewish Telegraphic Agency dispatch from Jerusalem said twenty-two airplanes and seven tanks were sent to the Transjordania frontier.

The people of Palestine were stated to be watching with some anxiety the extensive preparations to utilize for the first time the Royal Air Force stationed at Ramleh and Sarafand. Observers commented that Ibn Saud had chosen a propitious moment for declaring a "holy war against the infidels," since airplane fighting is difficult in hot months.

Armored trains patroled the Bagdad-Basra railway in Irak.

Answering a question in the House of Commons, the Government denied that there had been mutual raids between Transjordania and Nejd.

The Daily Express today received a forthcoming book by a Syrian, Ameen Rihani, who was stated to be a naturalized American. The book, dealing with Ibn Saud and the Wahabi Kingdom, says that 'every page of its history reeks with blood" and that there was no doubt that it was founded by the sword.

'TWAS MIDNIGHT—A SHOT!

---

TELEPHONE No. HOLBORN 3120.

From
W. H. SMITH & SON,
STRAND HOUSE.

PRESS CUTTING DEPARTMENT.

Extract from
Melbourne, Australia
HERALD,

5 MAY 1928
Date..........................

*The Builder*, by Flora Annie Steel (J. Lane). A good historical novel of the great Mogul Emperors.

*Ibn Sa'oud of Arabia*, by Aneen Rihani (Constable). No book can give one a better picture of the land and its people than this.

*Hunting Under the Microscope*, by Sir A. Shipley (Benn). An admirable little guide for the amateur student.

TELEPHONE No. HOLBORN 3120.

FROM

# W. H. SMITH & SON,

STRAND HOUSE.

PRESS CUTTING DEPARTMENT.

Extract from
TANGANYIKA.
THE TIMES

Cutting from

Date 27 APR 1928

## THE CROM...
## ARA...

### A BOOK ...
### IBN ...

757

It is now, ... formidable King ... Hedjaz, Abdul-A... behind the raide... troubling the ... The King himse... his people, by ... are likely to co... prominence in ... and Ameen R... Saud of Arabia ... His Land," ... fascinating at ... an opportune moment, writes a reviewer in the "Morning Post."

Ibn Saud was visited by the author in his capital of Riyad, near the centre of his kingdom of Nejd, where he lives in no little state and dignity. As Imam of the Wahabis he is leader of one of the most fanatical and war-like sects of the Moslem world. Their hatred of idolatry is only equalled by their love of war—and of loot. They live for those jehads or gazus, in which they carry fire and sword among their less orthodox neighbours. Let a gazu be declared and they dash forth, the Ikhwan, streaming and gleaming, sami'in, lami'in, seeking the heads of the mushrokin; bent on making brothers by the swords—frantically fanatical Unitarians—Puritan Copper-heads! And the Sultan Abd-'ul-Aziz is a Cromwell in the sense that he has made these people and fired them with unextinguishable enthusiasm for Allah and for Najd. He has imbued them with the spirit of conquest......The demons of religion they are called by some, the heroes of Al-Islam by others.

regarding them. Badly ... cobs should not be a... grow on unless food ... feared; feed the entire ... Pupation of the bor... place in the debris in ... holes of stems and co... further development o... numbers of borers ... prevented by the early ... of such grossly infected ...

**After-Corp Proced...**
**Against Bore...**

Crop should be ... expeditiously as poss... immediately it is ove... should be cleared by ... stock into them, and t... thereafter should be t... cleaned of all crop ... These crop residues sh... immediately burnt. In this ...

Tanganyika Times 27-4-28

TELEPHONE No. HOLBORN 3120.

FROM

# W. H. SMITH & SON,

STRAND HOUSE.

PRESS CUTTING DEPARTMENT.

Extract from
CHRISTIAN SCIENCE MONITOR.
BOSTON, MASS., U.S.A.

Cutting from

Date 23 MAY 1928

757

# For a United Arabia

**Ibn Sa'oud of Arabia, His People and His Land,** by Ameen Rihani. London: Constable. 21s. net. Boston: Houghton, Mifflin. $6.

BEDOUIN affairs have been so much in the news of late that Ameen Rihani should have the attention of many for his book. Be it said that the attention will not be misplaced. Mr. Rihani, although a Christian and a citizen of the United States, is himself of Arab origin. He not only employs a vivacious brand of English but reveals a sympathetic understanding of Arabia such as is too often lacking among European writers.

The West knows the Bedouin as raiders who live, not by the historic plan of taking in one another's washing, but by the equally unproductive method of stealing one another's camels. Mr. Rihani shows them not merely as raiders, but as a race of poets from whose lips song is seldom distant. Even the austere Wahabi find it difficult to refrain from song in the desert and their head, the great King Ibn Sa'oud himself, said on one occasion, "There are no Ikhwan with us. He who has a good voice will now let us hear it." And the Bedouin narrator proceeds, "We started to sing, wallah! and Abd-ul-Aziz was much pleased."

The Arab tongue abounds in poetic hyperbole, of which Mr. Rihani gives some pleasing instances. Here is one: "'How is the road?' a night-traveler asks of a Bedouin. 'Flames before you,' he replies; or, 'White and broad as the neck of a camel.'" The Arab can even put euphony into a motorcar, which he calls "trombeel."

Mr. Rihani went to Arabia to try to persuade the rulers of its various principalities to sink their differences and co-operate for the common purpose of a united Arabia. He did not succeed, and came away, one may guess, with the regretful conviction that for the present his ideal is unattainable.

As evidence of the present unfitness of the Bedouin for the responsibilities of nationhood may be cited the plebiscite Mr. Rihani took of his 11 companions, Arabs of different tribes and occupations, during a journey across the desert to Koweit on the Persian Gulf. "Six of them," he says, "preferred the gazu (raid); three the agricultural life, and two were dissatisfied, dreamed of adventures in other lands, desired, in sooth, to come with me to America." Nations are not built today out of such material, although it appears that Mr. Rihani believes there is one man in Arabia who, but for the English, might be able to achieve the almost impossible. That man is Abd'ul-Aziz Ibn Abd'ur-Rahman Aal Faisal Aal Sa'oud, King of Al-Hijaz and of Najd and its Dependencies.

It is an intimate and in the main a delightful picture that Mr. Rihani paints of his hero, whom many persons, not excluding a number of Englishmen in official positions, believe to be the greatest man produced by Arabia since the days of the prophet Muhammad. We see the pair, the Christian from across the Atlantic and the Moslem potentate from the middle desert, walking hand in hand under the stars, and, almost at their first meeting, pouring out their Arab hearts to one another with a simplicity and trust which to the westerner will sound almost unbelievable.

Later we are let into the simple secret of Ibn Sa'oud's plan for welding his nomads into a nation. Briefly, it is through a religious revival—Wahabism—and by turning them to agriculture. Let them, besides their religion, have wells and a plot of land, and he believes they will abandon their raiding propensities. Many settlements has Ibn Sa'oud already established, and every year he adds to them.

VOL. CLVIII. No. 117

## AUTHOR TO LECTURE

Montreal

53

### Ameen Bihani Is Here for Week's Stay

Ameen Bihani, author, poet, lecturer, and during many years secretary to Ebn El Souud, King of Arabia, is expected in Montreal this morning for a week's stay at the Mount Royal Hotel where he will be the guest of the Syrian National Society.

Mr. Bihani was born in Arabia but received his education in the United States. He is the author of "Modern Arabia," "Around the Coast of Arabia," and many more books, and is the translater of poems from the Arabic. Nicholas Saab, of Montreal, a director of the Syrian organization and a friend of the author, declared that no arrangements had been completed for Ameen Bihini to lecture in Montreal. These will be announced later.

TELEPHONE No. HOLBORN 3120.

FROM
W. H. SMITH & SON
STRAND HOUSE.
PRESS CUTTING DEPARTMENT

Extract from
TANGANYIKA.
THE TIMES

Date 27 APR 1928

# THE CROMWELL OF ARABIA.

## A BOOK ABOUT IBN SAUD.

757

It is now known that the formidable King of Nejd and the Hedjaz, Abdul-Aziz Ibn Saud, is behind the raiders who have been troubling the frontiers of Iraq. The King himself, his power and his people, by this circumstance, are likely to come very much into prominence in the near future, and Ameen Rihani's book, "Ibn Saud of Arabia: His People and His Land," which would be fascinating at any time, arrives at an opportune moment, writes a reviewer in the "Morning Post."

Ibn Saud was visited by the author in his capital of Riyad, near the centre of his kingdom of Nejd, where he lives in no little state and dignity. As Imam of the Wahabis he is leader of one of the most fanatical and war-like sects of the Moslem world. Their hatred of idolatry is only equalled by their love of war—and of loot. They live for those jehads or gazus, in which they carry fire and sword among their less orthodox neighbours. Let a gazu be declared and they dash forth, the Ikhwan, streaming and gleaming, sami'in, lami'in, seeking the heads of the mushrokin; bent on making brothers by the swords—frantically fanatical Unitarians—Puritan Copper-heads! And the Sultan Abd-'ul-Aziz is a Cromwell in the sense that he has made these people and fired them with unextinguishable enthusiasm for Allah and for Najd. He has imbued them with the spirit of conquest......The demons of religion they are called by some, the heroes of Al-Islam by others.

Arab came to complain of a boy who had insulted and struck him. He was asked by the Amir to point him out of a crowd of all the boys of the quarter who were summoned for inspection.

The Arab pointed out Ibn Saud's own son, but when he found out who the culprit was apologised humbly for bringing the charge. The Amir, however, asked his son if the charge was true, and when the boy acknowledged it, he commanded two men to hold the boy that the complainant might flog him. When he refused, Ibn Saud took a green palm switch in his hand and gave his son a sound thwacking. "If we do not begin with ourselves," he said "we cannot be just to others."

TELEPHONE No. HOLBORN 3120.

FROM
W. H. SMITH & SON,
STRAND HOUSE.
PRESS CUTTING DEPARTMENT.

Extract from
PEKING & TIENTSIN TIMES
TIENTSIN, CHINA.

Date 27 MAR 1928

## IBN SAUD AS HE REALLY IS.

TEARS SHED AFTER A BATTLE.

### A GREAT LEADER.

An opportune book, in view of the holy war which Ibn Saud, King of the Hedjaz and Sultan of Nejd and its dependencies in Arabia, has declared, is being published by Constable and Co. on March 15 (21s. net).

It is written by Ameen Rihani, a Syrian and naturalised American, who, six years ago, after considerable difficulties, succeeded in penetrating to the capital of Ibn Saud, was received and entertained as a friend, and visited a number of the tribes.

He gives a pen-picture of the king which is different from the description he had heard before his visits—that Ibn Saud was "a ruffian without heart and without religion—an imposter who uses religion to further his own selfish aims."

Ameen Rihani describes the Arabian monarch as a man who shed tears after the battle of Tarabah (1919) as he walked amid the slain and wounded. "This is the burden with which Allah has burdened me," he exclaimed.

Turnover to p 28

TELEPHONE No. HOLBORN 3120.

FROM
W. H. SMITH & SON,
STRAND HOUSE.
PRESS CUTTING DEPARTMENT.

Extract from
Times of India, Bombay. Ill Wkly

Date 5 APR 1928

## THE CROMWELL OF ARABIA.

A book that arrives at an opportune moment is Mr. Ameen Rihani's "Ibn Saoud of Arabia: His People and his Land." (Constable, 21s.) The *gazu* or raiding instinct is the master motive in the Bedouin heart. Let a *gazu* be declared—

"and they dash forth, the Ikhwan, streaming and gleaming, sami'in, *lami'in* seeking the heads of the ***mushrokin;*** bent on making brothers by the swords —frantically fanatical Unitarians—Puritan Copperheads! And the Sultan Abd-'ul-Aziz is a Cromwell in the sense that he has made these people and fired them with unextinguishable enthusiasm for Allah and for Najd. He has imbued them with the spirit of conquest. . . . The demons of religion they are called by some; the heroes of Al-Islam by others."

The sultan takes a special pride in his ancestral sword which he considers to be the most cherished of all his possessions:—

The Sultan took it in his hand and told us how he killed with it one of his bitterest foes. It was a revenge—a lawful and honourable custom. "I struck him first on the leg and disabled him; quickly after that I struck at the neck —the head fell to one side—the blood spurted up like a fountain; the third blow at the heart—I saw the heart which was cut in two palpitate like that." He illustrated with a shiver of his hand. "It was a joyous moment I kissed the sword."

TELEPHONE No. HOLBORN 3120.

FROM
W. H. SMITH & SON,
STRAND HOUSE.
PRESS CUTTING DEPARTMENT.

Extract from
SATURDAY NIGHT
TORONTO, Canada.

Date 5 MAY 1928

### Biography and History

*Ibn Sa'oud, of Arabia,* by Ameen Rihandi (Macmillans, Toronto, $6.25). To be reviewed.

*The Gangs of New York,* by Herbert Asbury (Knopf-Macmillans, Toronto). To be reviewed.

*Sundry Great Gentlemen,* historical essays by Marjorie Bowen (Longmans, Green & Co., Toronto, $5.00). To be reviewed.

*The Eighth Earl of Elgin,* by J. L. Morison (Mussons, Toronto, $5.00). To be reviewed.

TELEPHONE No. HOLBORN 3120.

FROM
W. H. SMITH & SON,
STRAND HOUSE.
PRESS CUTTING DEPARTMENT.

Extract from
PEKING & TIENTSIN TIMES
TIENTSIN, CHINA.

Date 16 APR 1928

# IBN SAUD OF ARABIA.

757

## A TRAVELLER'S IMPRESSIONS.

## A GREAT LEADER OF MEN.

Iraq is sufficiently near India to make any threat of trouble there a reason for considerable anxiety, and that anxiety is naturally increased when the personality behind the threat is not well known or understood. That is the case at present, when it is reported that threats of hostile action are being made by the mysterious leader of the fanatic Wahabis, Ibn Saud, the King of Nejd. Opportunely, therefore, comes a book by an American subject of Syrian race, Mr. Ameen Rihani, which is largely devoted to Ibn Saud and his people. (Ibn Sa'oud or Arabia: His People and His Land. By Ameen Rihani. London: Constable. 15s. net.) It is not a political work at all, but a gossipy, rambling book of travel. Mr. Rihani visited Nejd in 1922, before its warrior King had conquered the Hedjaz and become the most powerful ruler of Arabia, and consequently the politics are a little out of date. But the character of Ibn Saud remains the same, and this is how he impressed the author:

"I have now met all the kings of Arabia, and I find no one among them bigger than this man. He is big in word and gesture and smile, as well as in purpose and self-confidence. His personality is complex. The man in him is certainly bigger than the Sultan, for he dominates his people with his personality, not with his title. . . .

Whatever, then, one says of him, he is first and foremost a man—a man with a big heart and a big soul,—a real, rugged, unaffected Arab. He has all the virtues of the Arab magnified to kingly power; and he has the Arab's failings, which he never attempts to conceal. Without pretensions himself, he can see through things—sees the thing itself, not its shadow or its embellishments. There are no puddles in his mind, except that dark zone which in his race is the result of centuries of uneducation; and there are no dark spots in his soul, except those vacuities for which Al-Islam alone is responsible. In Europe he would have been a great king as well as a great leader of men—one who would leave an enduring heritage of greatness."

His policy, Mr. Rihani believes, is one of peace, because he wishes to establish his rule firmly. That policy finds expression in an interesting document which Mr. Rihani calls "The Views of the Sutan":

"He believes in Pan-Arabism, and will co-operate with those who work sincerely for it. He would accept the leadership, the kingship of all Arabia, because he believes that he has the qualifications and political power.

If Pan-Arabism should not be realised, and if, its stead, an Arab Federation is organised, he would join it.

If neither the one nor the other be possible, he will continue his Nejd policy and would welcome an alliance with a foreign Power based upon a reciprocity interest.

At all events, he is a man of peace in his own country, and desires to encroach upon no one. But he resents and would oppose any encroachment upon his rights."

Ibn Saud's government is a theocracy of which he is the religious head, but which is supposed to be controlled by the religious teachers, whose stern fanaticism keeps Arabia perpetually troubled; for, although their King has more enlightened views, they view the "holy war" as permanent, and their views are the views of the Wahabi rank and file.

## THE IKHWAN.

The true believers form a confraternity known as the Ikhwan. They are fighters of the fanatic breed, caring nothing for wounds or death. They prefer cold steel, says Mr. Rihani, and profess contempt for cannon. One of their favourite feats of heroism is to leap astride the gun while it is being fired and slay the gunner at his job. Ibn Saud himself, perhaps, is not incapable of such fanaticism. Showing a sword to Mr. Rihani, the Sultan.

"took it in his hand and told us how he killed with it one of his bitterest foes. It was a revenge—a lawful and honoured custom. "I struck him first on the leg and disabled him; quickly after that I struck at the neck; the head fell to one side—the blood spurted up like a fountain; the third blow at the heart—I saw the heart, which was cut in two, palpitate like that." He illustrated with a shiver of his hand. "It was a joyous moment—I kissed the sword."

The loyalty of the Nejd tribes to Ibn Saud is undoubted, but the other tribes, who are traditionally fickle in their political and religious allegiance, are less trustworthy. They are the real bandits of the desert. The Bedouins, says Mr. Rihani, are

"an intangible element, evasive, elusive, mysterious; a rifle in the service of the Ameer to-day, a dagger in his back to-morrow; soldiers of the jehad where there is loot and security, while in times of danger they are but poor, sick, harmless mortals hugging the peace of Allah in their booths of hair. Let them hear the ring of gold, however, and they will swarm forth-with like flies around a leg of mutton. And they will fight for Allah and Ibn Saud—provided the loot is big and the danger is small."

"Ibn Saud," continues Mr. Rihani, "puts the different Ikhwan to their right use—the sensible are for the service, the tolerant for commerce and foreign politics, the mad for battles of war. The case of the last class, however, becomes at times very critical. He cannot always keep the brothers of Nawwar under absolute control, because of the vast distances in Nejd and the primitive means of communication. In a word, then, the Ikhwan are a power, a terrible power, which needs to be regulated and put under a modern system of administrative control. Otherwise such raids as have taken place on the borders of Iraq and Transjordania will always recur, much to the discredit of the Government of Nejd."

To interfere with such raiding is dangerous, for it is the national trade and the religious duty of a genuine Wahabi. When the objective of the raiders is territory under scions of the hated house of Hashim, who, Ibn Saud still believes, plot against him, it is almost impossible for the King to stop them. That he discourages them and on occasions has punished raiders—not for raiding but for indiscipline—seems to Mr. Rihani a genuine achievement.—*Manchester Guardian.*

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TELEPHONE No. HOLBORN 3120.

FROM

W. H. SMITH & SON,

STRAND HOUSE.

PRESS CUTTING DEPARTMENT.

Extract from

PEKING & TIENTSIN TIMES
TIENTSIN, CHINA.

Date 16 APR. 1928

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Extract from *Patroit Ledger Quincy, Mass.*

19 NOV 1932

One library patron became so interested in The Letters of Gertrude Lowthisn Bell, an Englishwoman who played a great part in establishing national government in Iraq, that she went on reading about Arabia. The Revolt in the Desert by T. E. Lawrence she read next. The library then recommended With Lawrence in Arabia by L. J. Thomas. When she calls again for more books on Arabia, as she is sure to do, we'll recommend Alarms and Excursions in Arabia by Bertram Thomas; The Rim of the Wilderness by Maurice Samuel; Arabia Felix by Bertram Thomas; Maker of Modern Arabia by Ameen F. Rihani; and Fulanain's Marsh Arab, Haji Rikkan, and an account of Arab tribal life in two of the confederacies of Iraq.

We are prone to think of modern literature as European or American, and of ancient literature as Greek or Roman, so The Dawn of Literature by Carl Holliday, professor of English at San Jose State College contains chapters that may surprise those who have failed to remember the dramatic history of Arabian literature and civilization. Now let's all get one of the many copies of The Arabian Nights which may be found at the Thomas Crane Public Library.

TELEPHONE 1118-18TH ST.

Intended for *A. Rihani*

"O wad some power the giftie gi'e us
To see oursel's as ithers see us."

HENRY ROMEIKE

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Date MAY 16 1904

Esta[blished]

The strenuous life is too much fo[r] Ameen Riehani. He came to this country, a handsome Arabian lad, years ag[o]. Since then he has been an actor—i[n] English—a New York lawyer, and a poe[t] and he has done well at all three. Bu[t] he is homesick. He owns a little esta[te] in Arabia, and his own vines and fig tre[es] call to him. He is tired of the hurry a[nd] fret of this western life and he is goi[ng] back to the home of his boyhood.

*The Syrian World N.Y.*

THURSDAY, SEPT. 5, 1935.

# RIHANI'S LETTER TO PRESIDENT, ITALIAN CULTURAL GARDEN ASSN.

**(The following letter was sent by Mr. Ameen Rihani from Freike, Mt. Lebanon, to Mr. P. Garbo, President of the Italian Cultural Garden of Cleveland. In his last letter to The SYRIAN WORLD Mr. Rihani referred to this letter. In accordance with Rihani's wishes the letter was forwarded to us through the courtesy of Mr. Garbo. The letter is an expression of a Neo-Americanism which is gradually superceeding the old, melting-pot conception. In his expressive, colorful way Mr. Rihani interprets this dynamic, living and composite Americanism in his letter to Mr. Garbo.— Ed.)**

Dear Mr. Garbo:

Your letter of May 1st with its contents reached me through Mr. Caraboolad last week, which explains this delayed reply.

It has always been my belief that the people of the old world, who immigrate to America, no matter what their standing in life may be, carry with them a valuable legacy of their native culture and can be in their new home-land benefactors as well as beneficiaries. It gives me, therefore, great pleasure to know that the idea is finding exponents and supporters among the liberal-minded and imaginative of our fellow Americans, as well as among the enlightened citizens of the foreign groups, and that it is being made beautifully practical.

There are great possibilities in a multifarious world-culture developing in form and spirit less through the so-called melting-pot than through the natural law of universal harmony and co-ordination. An American mosaic of world-culture, in other words, were of more beauty and more benefit to America and the world than an American melting-pot. The same is true of an Italian mosaic, an English mosaic, a Chinese mosaic of international florescence. For is not a man with a world-consciousness and universal sympathies, evolved through the various foreign elements in his native culture, more expressive of the aspirations of the advanced minds of the race than a myopic patriot or a citizen of the old school of narrow nationalism?

I hope that your Cultural Garden Association and those of the other foreiggn groups will be expressive of the highest reaches of the human intellect, as well as the broadest aspects of human culture in its eclectic development. And I am much pleased and honored in receiving from you, beside the expression of a sympathetic appreciation, the token of the Association's highest honor, which you have conferred upon me.

With heartfelt thanks and greetings,

I am,

Very sincerely yours,

Signed: Ameen Rihani.

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TIMES LITERARY SUPPLEMENT, THURSDAY, MARCH 15, 1928

## ARABIAN ADVENTURES

ADVENTURES IN ARABIA among the Bedouins, Druses, Whirling Dervishes, and Yezidee Devil-worshippers. By W. B. SEABROOK. (Harrap. 12s. 6d. net.)

IBN SA'OUD OF ARABIA: His People and His Land. By AMEEN RIHANI. (Constable. 21s. net.)

The authors of these two books are both Americans, but Mr. Rihani, in being of Christian Syrian descent, had a pull over Mr. Seabrook in that he started with a perfect knowledge of Arabic, a language in which Mr. Seabrook admits that he is less proficient than he could wish. But for all that there is little to choose between the two writers in the careful record of the result of their painstaking and patient curiosity, and both books contain a great deal of what is either new or was but imperfectly known outside Arabia before they were published. While Mr. Seabrook entered Arabia by the familiar gateway of Beirut, and did it without much trouble, Mr. Rihani had to exorcise the suspicions of the British authorities in Iraq before being allowed to pass into the desert by the far less frequented door of Ojeir, one of the landing places, it cannot be called a port, of Nejd on the Persian Gulf opposite Bahrein. Mr. Rihani was rewarded for his patience by an invitation to attend the Ojeir Conference between Sir Percy Cox and the Sultan, Abdul Aziz of Nejd (as he then was), better known as Ibn Saud, the Wahabi king, with whom he afterwards went up to Riyadh, the capital of Nejd, many days' camel ride inland. Mr. Seabrook's hosts were none of them so powerful as the Wahabi king, but he stayed with the Grand Sheikh, Mitkhal Pasha el Fayiz of Beni Sakhr, and was entertained by Sultan Pasha el Atrash, leader of the Druses, who were then on the eve of their revolt against the French, the Emir of Transjordan, the Mevlevi Abbot of the Whirling Dervishes at Tripolis, and the Mir Said Beg, ruler of the Yezidis and Nadir Lugh, the High Priest of the Melik-i-Taus at Sheikh Adi in Iraq. Both writers met strange people and noted interesting customs. The Sunni Moslems of the north-west did not hesitate to kiss the Emir Abdullah's hand as a token of respect in Amman; but the stern and unbending Wahabi Puritans of the south-east thought it a sin to bow before any man, and contented themselves with saluting their Imam, for so is the Wahabi king called among his own folk, by piously kissing the tip of his nose. Mr. Rihani's Wahabis denied themselves, in their zeal for religion, the solace of laughter or the joys of vocal and instrumental music; Mr. Seabrook's Beni Sakhr, on the contrary, sang him the threnody of Gutne, whose eyes, but for the fact that she lived in the desert, would have launched a thousand ships just as easily as did Helen's face, and did in fact send multitudes of men to war, and that but recently. Mr. Seabrook had the tale from one who had seen her beauty and other less fortunate but more scarred survivors of the slaughter which her beauty had occasioned.

guests had been served, by a dependent tribe which was sharing their camp.

Mr. Seabrook describes several of the important chieftains, both lay and clerical, whom he met, but Mr. Rihani scores a point in having as a subject for his pen the immensely interesting Wahabi king, whom he shows to be of an almost unbelievable simplicity of habit and demeanour. He describes him as a patient and capable administrator, a perfect host who provides whisky and cigars for British negotiators but denies himself and his people the use of alcohol and tobacco; a most pious and devout Wahabi who does not disdain to comment sarcastically to a Christian guest on the excessive display of sanctity made by one of his own religious advisers; an absolute ruler over 3,000,000 subjects who delights to sit upon the desert sand and can find time amid his administrative duties to help nurse his Christian guest when ill; or to ask him as a friend, when well, to trim his beard or try to remedy the deficiencies of his own Palace staff in the washing of some new flannel underclothes for his own Royal person; a mild and kindly ruler who can describe with convincing detail his killing of a bitter enemy in a sword fight; a far-sighted statesman who, not without humour, describes his policy towards the British and his opinion of theirs towards him; and, when it suits his book, is ready to recognize as dear cousins kinsmen whose nearest male ancestor in common with him lived twenty generations before their great agnate, the Prophet.

Mr. Seabrook also finds room in his picturesque pages for a great deal of information about the habits and doctrines of the Devil-worshipping Yezidis, who abhor the colour blue and the sound of *sh*, for they are forbidden by the express command of their deity, Shaitan the Bright Angel Lucifer, to mention his name, and have to venerate him under the style of the Melek-i-Taus, or King of the Peacocks, although they recognize a certain black snake, carved in stone, as being also his symbol, and preserve its appropriate colour by means of frequent applications of harness-polish imported from England. Interesting and informative as is Mr. Seabrook throughout his book, by far the most important chapter is that in which he records what appear to be some entirely new facts about the mysterious religion of the Druses, and describes how they neither proselytize among the Gentiles nor permit defections from their own creed, and prevent any intermarriage with members of other religions. Mr. Seabrook was a persistent questioner, and the information which he at length elicited and embodied in his book raises it from the rank of being just an entertaining volume of interesting adventures and unusual experiences to that of a valuable contribution to the printed accounts of the religions and folklore of Syria. It is a long time since two such informative and careful accounts, so pleasantly written and illustrated, of widely different sections of the Arabians and their neighbours, have appeared in English.

June 27, 1935
The Syrian World
Vol IX No 9

$20 to any newspaper, ...

## ITALIAN GROUP HONOR RIHANI – CLEVELAND

### Classed with Gugliemo Marconi and Hugo Eckner as Life Member of Italian Cultural Garden

(Special to The SYRIAN WORLD)

Cleveland.— A letter signed by P. Gardo, president of the Italian Cultural Garden Association of this city, was sent to Ameen Rihani, Freike, Lebanon, notifying him of his election as life member.

Mr. Rihani's name, as the most distinguished living Syrian who has contributed to world culture, was forwarded by The SYRIAN WORLD on request. His name will be inscribed along with such names as Gugliemo Marconi and Hugo Eckner and other distinguished men and women whom the Italian group of Cleveland has sought to honor in this way.

The Cultural Garden movement has gained popularity not only in Cleveland, but in many parts of the United States and in Europe. The Rockefeller Center of New York now has an International Garden similar to that of Cleveland, only on the terrace of the eleventh floor of the imposing Manhattan skyscraper. The purpose of those gardens is to foster international understanding and cooperation through the esthetic channel. Each nationality, including the Syrians, has a plot of land in an extensive inter-city park to develop along national esthetic lines. Some of those gardens, among them the Italian, have been already developed. The Syrian garden is still in the process of development.

This singular honor to one of our own great living men was tendered Mr. Rihani through Mr. Michael S. Caraboolad, president of the Syrian Cultural Garden Group. The letter follows:

**Mr. Ameen Rihani**
**Freike, Mt. Lebanon, Syria.**
**Dear Mr. Rihani:**

**Some five years ago, a unique civic movement was begun in one of the**

(Continued on page Two.)

Turnover p. 18

Turnover p. 18

Turnover p. 18

Europaische Gesprache No 4
Hamburg - Poststrasse 19 April 1929

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AMEEN RIHANI: Ibn Sa'oud of Arabia. His People and his Land. London, Constable & Co. 1928. XVII, 370 S.

Philby's Abreise aus Nedschd (vgl. die vorstehende Besprechung) bedeutete nicht das Ende der britischen Kontrolle; England war weiterhin bestrebt, den drohenden Zusammenstoß zwischen Ibn Saud einerseits und Hussein und seinen Söhnen andererseits zu verhüten. Die Drohung mit einer Entziehung der auch nach dem Kriege weiter gezahlten Subsidien war das Druckmittel, durch das England Ibn Saud lenkte und seine immer wieder gegen Hussein ausbrechende Aktivität (Sieg bei Tarabah am 25. Mai 1919) in die Richtung drängte, in die ihn schon Philby gelenkt hatte, nämlich gegen das Reich der Schammar. Energischer als 1918 zog Ibn Saud 1921 gegen sie zu Felde, besiegte sie entscheidend und machte sich durch die Eroberung ihrer Hauptstadt Hail (2. November 1921) zum Herrn in Inner-Arabien. Da damit seine Energien für Unternehmungen gegen Hedschas oder die englischen Mandate Irak und Palästina-Transjordanien frei zu werden



drohten, vermittelte England zwischen ihm und Feisal, der inzwischen König von Irak geworden war, und erreichte, daß sie am 5. Mai 1922 den Grenz- und Nichtangriffs-Vertrag von Muhammarah schlossen; die Ergebnisse der auf Grund von Artikel 1 dieses Vertrages vorgenommenen Grenzbereinigung wurden in dem am 2. Dezember 1922 von Ibn Saud und dem englischen Oberkommissar von Irak, Sir Percy Cox, in Adjer (englisch Ojair) unterzeichneten Protokoll niedergelegt.

Zu dieser Zeit hat Ameen Rihani, ein Amerikaner syrischer Abstammung, das Reich Ibn Saud's bereist; das Buch, in dem die Eindrücke dieser Reise verarbeitet sind, bildet eine um so wertvollere Ergänzung von Philby's Werken, als Ibn Saud seither sein Land fast völlig vor fremden Besuchern abgeriegelt hat, so daß keinerlei spätere Beschreibungen des Wahabitenreiches vorliegen.

Anders als Philby in seinen durchgehend deskriptiven Werken widmet Ameen Rihani zusammenfassende Kapitel den Lehren des Begründers des Wahabitentums, Abdel Wahab (1703/1791); den Wechselfällen des Wahabitenreiches im 18./19. Jahrhundert (S. 237 ff.); dem schwierigsten innerpolitischen Problem Ibn Saud's, der Seßbarmachung der nomadischen Beduinen, das er durch die Gründung der Ikhwan (Bruderschaft)-Organisation löste (S. 191 ff., 207 ff.); der Stellung der Ulemas (Geistlichen) in Ibn Saud's Staat (S. 200 ff.); den Finanzen (S. 154, 222 ff.).

Wesentlicher als diese Kapitel aber erscheint das, was Rihani von den unmittelbar miterlebten politischen Vorgängen mitteilt, vor allem, was er an Meinungen und Absichten Ibn Saud's aus dessen Gesprächen übermittelt: die Eindrücke von der Adjer-Konferenz (S. 75 ff.); ein Vorschlag des Hedschaskönigs Hussein, der Ibn Saud Frieden und Freundschaft unter den unmöglichen Bedingungen anbot, daß dieser ihm einige Grenzdistrikte zurückgibt (Khurma* und Tarabah) und das Schammar-Reich wiederherstellt (S. 63); die Rückkehr von Ibn Saud's Sohn Feisal von einer Strafexpedition nach Assir, wobei es nicht ohne einen Zusammenstoß mit Hussein's Truppen abgegangen war (S. 177); oder Ibn Saud's Interesse für Wilson (S. 43); seine Informationen: er liest arabische Übersetzungen von Reuter-Depeschen, die er durch seine Agenten aus Bahrein bezieht, sowie Zeitungen aus Kairo und Damaskus (S. 46, 67); Äußerungen über sein Verhältnis zu England: „I am the friend of the Inglaiz, their ally. But I will walk with them only as far as my religion and my honour will permit" (S.46); und: „What we have done for the Inglaiz during the war and after no other Arab could do. And we will keep faith with them, even through loss and injury, so long as they keep faith with us.... Be assured, the Inglaiz are my debtors. But I make no claims. And yet, see what they have done to me — to Ibn Sa'oud their friend and ally. They spin, and spin — spin nets for me. They have surrounded me

* Vgl. über Khurma als Streitobjekt zwischen Ibn Saud und Hussein auch Philby, Arabia of the Wahhabis S. 19 ff., 42, 46 f., 61, 100 ff., 212 f., 308 f.



with enemies — set up states which they are supporting against me" (S. 61 f.).

Der mit Eifersucht gepaarte Haß Ibn Saud's gegen die Feinde, mit denen ihn England umgab, gegen Hussein im Hedschas und dessen Söhne Feisal im Irak und Abdullah in Transjordanien, war sicherlich ein Posten in der englischen Rechnung; denn wenn Hussein auf die Schaffung eines einheitlichen arabischen Reiches ausgegangen war, so bekennt sich auch Ibn Saud zur panarabischen Idee: „He believes in Pan-Arabism, and will co-operate with those, who work sincerely for it.... If Pan-Arabism should not be realized and if, in its stead an Arab federation is organized, he would join it", allerdings mit der Einschränkung, daß er „cannot accept the leadership of others" (S. 236). Mit der Einrichtung der Mandate war die Hussein'sche Idee durchlöchert worden, eine arabische Föderation aber lag noch immer im Bereich der Möglichkeit, falls Ibn Saud und die Familie Hussein's sich zu gemeinsamem Kampf gegen die fremden Einflüsse zusammenfanden; der Haß der beiden arabischen Dynastien bewahrte England vor dieser Gefahr, und die Auseinandersetzung zwischen ihnen füllt das nächste Kapitel der arabischen Geschichte.

C. O.

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**Ameen Rihani** ("The Fruits of Death"), who sends this poem from New York, gives this account of himself to the *Atlantic*:—

Now, you ask me for a few words concerning the history of this Ameen Rihani. I wish you did n't, for I want to forget it. He's been to me a botheration and a curse. A vagabond on the highway of Life and Thought, I could never get him to do anything worthy of being recorded for the world. And now, you, Sir, the esteemed Editor of the inestimable *Atlantic Monthly*, are foolish enough to ask for a few lines concerning his history. And what is he but a poor Devil from the Holy Land, born six lustrums and more in Freikeh, which is in Mt. Lebanon the Blest, and cursed right well for it. He came the first time to America, an immigrant boy; passed most of that time in New York; "shot craps" with the urchins of the slums; tried his hand at many a task and only succeeded in failing; came pretty near passing the New York Bar (he forgets all his troubles now when he thinks of his escape) and was ultimately stranded in the West with a company of travelling players. That decided him then. He cursed this Dollar-Ridden Country, went back to his native hills, and put up under the pines as an anchorite for six years. During which seclusion, vegetating, moon-raking, fancy-free, he wrote prose and verse, both in his own language and in English, and published in Beyrouth four or five Arabic Volumes, which the critics of Cairo and Damascus (Allah bless them for their delectably mistaken views) consider as epoch-making in the Arabic-speaking world. In truth, he is devoted to the Arabic Renaissance, as well as to Art and the Idea. He has also published, New York, Doubleday, Page and Company, a Translation of the Quatrains of Abu'l-Ala, the famous Arab poet and philosopher, and has now a Book and a Drama going the rounds of the Publishers and Managers. And it is likely that he will curse again this commercially-dam'd Country, and flee again to his native hills, *wassalaam*.

## SALAAM

### From Syria to America

Pardon, dear reader.

The stranger at thy gate, hailing from the Orient, holds out to thee a gaunt and tatooed hand. This hand has often made mud-pies from earth that might have once mapped out the stars; or, in a drunken vision, heard the grumblings of a god and made of them a captivating creed: the brain of an ancient Assyrian astronomer; the spine of a Semitic sage; the cheeks of a Jezebel or a St. Takla; the heart of a slave that added beauty and horror to the chariot of a Babylonian king or a Roman conqueror:—any or all of these might have besmeared this hand.

Wilt thou take it? The hand of a personified illusion, of an exiled dream, of an Oriental who makes himself thy guest.

He comes not to preach Buddhism to thee; nor Mohammedanism; nor Babyism; nor any other ism made picturesque and alluring by red caftans, white turbans, blue sashes and ambergris-scented lies.

The only message he brings from his vine-crowned and pine-girdled Mother to bewitching and enriching America is that of love and longing and lacrimal. He came from the Mountains of Lebanon, from under the shadow of the Acropolis of Baalbak, to learn from the Yankees the way to do things—the way to rise and flourish and expand; or, as they put it, the way to get there and be it—from a mundane point of view, of course. It has been observed, however, that the spots of a leopard are irremovable; and so is the lethargy of an Oriental.



اقلب

Turn Over

The
AUTHORS' CLIPPING BUREAU
WILLIAM M. STUART, Manager
553-555 Munsey Building, Washington, D. C.

Clipping from Kansas City (Mo.) Star

APR 30 1921

## BOOKS ABOUT VARIOUS THINGS

OUR "commercial consciousness" is causing all our restlessness, dissatisfaction and groping for something we know not what, according to Ameen Rihani. Mr. Rihani has published a little volume of essays entitled "The Path of Vision," and they are essays interesting to read. In his first essay of the book, the author brings into clear indictment the crassly utilitarian viewpoint of the average American today, which has even gone so far as to undermine his very spiritual life.

**Still Our Materialism.**

"Pragmatism and utilitarianism are our gods," says Rihani. "We are drifting away from the path of vision. We no longer find joy, as did the ancients, in pure thought. We would make religion sweep our streets and deodorize our slums. Once we used to pray; now we philosophize. Once we were good because we believed in a future reward or feared a future punishment; but now that we neither believe in the one nor fear the other, we are seldom inclined to make the sacrifice that goodness often entails. And in our desire to achieve the good and true, we often choose the line of least resistance. We must be practical and we must have our creature comforts. Moreover, we expect, we insist upon, our reward within a certain time in the material things of the world, even though it be a column of gossip in the daily press. No checks on heaven, please; no promissory notes—and no ethical evasions. We are a practical people—very busy—in a hurry. We have no time for ethics.

"This is the gospel of trade, which we hold sacred. Barter is one of its cardinal tenets. We are no longer such fools as to throw our bread on the water or to squander our goodness on the wind. It is this attitude, which we have faithfully upheld in precept and practice, that is creating in us a subconscious reaction. This is the source of all our restlessness. The principle of barter leaves us in the end disconsolate."

(James T. White & Co., New York.)

AMEEN RIHANI

Born in Syria 1879; came to U.S. 1889; returned to Syria 1899; wrote prose and verse in both English and Arabic alternately from Syria and New York; negotiated a treaty on behalf of the King of Hedjaz with the rulers of Yemen and Asir, 1922; an observer at the treaty negotiations between King Ibn Saoud of Central Arabia and representatives of Iraq and Great Britain that same year; lectured in Syria, England and America; came to U.S. December 1928; author: *The Chant of Mystics; Making of Modern Arabia.*

*Subjects*

ARABIA
WHERE EAST AND WEST MEET
ZIONISM
THE FUTURE OF THE NEAR EAST
THE MANDATED COUNTRIES: IRAQ, SYRIA, PALESTINE

Press-Cutting Bureau,
St., London, W.C.1.

xtract from
IC REVIEW.
ONDON

— OCT. 1931

Date.......................

in Baghdad. It will be seen that according to the forecast rain is likely to-day over the greater part of Iraq.

* * *

Mr. Amin Rihani, the Syrian author, who was asked by the French authorities in Syria to leave French mandated territory, has arrived in Baghdad. Mr. Rihani, who is well known in Iraq, has written some excellent books on Arabia and the Arabs, including "Arabian Peak and Desert," "Around the Coasts of Arabia," and "Ibn Saud: His People and His Land." He has spent many years in America, where his books have attained a wide popularity. He is a personal friend of King Ibn Saud, and has stayed with him as his guest on more than one occasion.

* * *

There was a public execution ... yesterday

AROUND THE COASTS OF ARABIA. By Ameen Rihani. Illustrated. (*Constable.*) 21s. net.

Mr. Rihani is the well-known author of the Arabic work, *Muluk al Arab.* The same author has already acquired fame in English-speaking countries on account of his volume on *Ibn Saoud: His People—His Land,* and now he has added to the list one more important record of personal travels. A great deal of valuable information on the Arab, his life and customs, is given, but the greater, and to English people most interesting, part is probably the pages devoted to the complex relations between Great Britain and the various rulers, sheikhs, sultans, etc. The photographs introduce the reader to all the leading personalities of Arabia.

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Intended for A. Rihani

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To see oursel's as ithers see us."

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Date APR 30 1904

Ameen Riehani, the Arabian whose translations of the quatrains of Abu'l-Ala aroused some comment, has made up his mind that he is tired of the hurry and bustle of life in the New World, and is going home to live out his days in the quiet of his native land. He owns a little estate in Arabia, and plans to continue his literary labors there. Just at present he is said to be engaged in writing an English drama, of which the scenes and characters are Arabian.

## TRAVEL

### ARABIAN PEAK AND DESERT

By AMEEN RIHANI. Illustrated. Demy 8vo. Abt. 18s.

In this book Mr. Ameen Rihani, already well-known as a great Arabian traveller and savant, describes his journeys through Al-Yaman and its mountains. It is at once a travel narrative of much interest, and a comprehensive work on the manners and customs of the country. Chapters are devoted to the architecture of the Yaman and its treasures of various kinds, with special attention to its manuscripts and poetry; while in other sections its women and their habits are discussed, where various strange survivals are made intelligible to Western eyes.

*Also:* Around the Coasts of Arabia. Illustrated. 21s.

*New Statesman:* "Mr. Rihani has a lively style . . . and considerable descriptive power . . . excellent reading alike for the serious student of politics and sociology, and for the mere lover of travel stories."

### THINGS WHICH ARE SEEN

By ARNOLD J. TOYNBEE ...

60

# These Men to Decide on World's Navies

One of the mightiest conferences in the interest of peace is to be held in London beginning the third week in January as a result of the British invitation for a five-power naval limitation parley. The conversations between President Hoover and Prime Minister Ramsay MacDonald of Great Britain are a preliminary. Here are the governments included—Great Britain, the United States, Italy, France and Japan, the powers with the largest navies.

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Date MAY 6 190[4]

*Es* ... *1884*

## A Poet of Arabia

The strenuous life is too much for Ameen Riehani. He came to this country, a handsome Arabian lad, years ago.

Since then he has been an actor—in English—a New York lawyer, and a poet, and he has done fairly well in all three roles. The translations of the quatrains of Abu'l-Ala won much favorable notice, and were very successfully published by Doubleday, Page & Co., and he is now engaged upon an English drama, whose scenes, characters and story are Arabian.

But he is homesick. He owns a little estate in Arabia, and his own vines and fig trees call to him. He is tired of the hurry and fret of this western life, and he is going back to live his life out and write his poems where life is a simpler thing and there is time for rhythm.

---

the rules beforehand.

During the afternoon he received Arneem Rahaini, who presented himself as leader of the Arabs in the United States. After the meeting Rahaini said the prime minister had assured him there would be an impartial investigation of the recent disturbances in Palestine. This was the same assurance Mr. MacDonald gave yesterday to a Jewish delegation that called on him.

On returning from his ride along Riverside Drive, during which he viewed ... of St. John the Di-

---

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Date MAY 27 1905

*Established 1884*

Mr. Richard G. Badger is reissuing some of the volumes of verse published last Winter as The Arcadian Library, a series in paper covers, to be sold at 10 cents apiece, making contemporary verse as cheap as English classics. Among his new books are Mr. W. J. Henderson's "Pipes and Timbrels," a volume by Mr. Aloysius Coll, with the title "The Harem," unaccountable except on the rule laid down by the Latin grammar that names of poems are feminine; and "Myrtle and Myrrh," by Mr. Ameen Rihani, a young Syrian who found American life impossible, and has returned to his native land, leaving this book behind him; it has a most amazingly Oriental preface, of which the phrase "the amyelencephalic discourses of a pundit" is a fair specimen. For Autumn production Mr. Badger has a volume by Mr. Georg Henschel, founded upon the diary kept during his long intimacy with the late Johannes Brahms. The book will contain letters received from the composer and never before published.

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### A Poet of Arabia.

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Syrian

VOL. VII, NO.

# RIHANI INVITED BY KING GHAZI TO BAGHDAD

**Deportation and Exile Halted a Few Days Through Intermeditation of American Consul**

**BEIRUT.**—Further developments in the case of Ameen Rihani reveal that the American Consul in this city intervened with the French authorities to stay the deportation of the celebrated author and pan-Arabist for a few days until he can settle his affairs and finish the publication of his book on King Feisal

Immediately the news of Rihani's immenent deportation became public, King Ghazi of Iraq wired him an invitation to make his residence in Iraq. Rihani will find it hard to leave his beautiful town in Lebanon, Freike, and live in a semi-tropical country like Iraq, but he will find the Iraqites more kindly disposed toward his political views.

It was too late for last week's issue of the SYRIAN WORLD to add the information which came in later that Amin Rihani in his philippic against the French compared Count de Martel to Sultan Abdul-Hamid, favoring the latter and his Turkish regime to the French High Commissioner and the Mandate.

15

62/

Feb 9th 1934



# AMEEN RIHANI, ARAB SPOKESMAN, SCHOLAR, GLOBE TROTTER, LEADER

ST[illegible]NG in a public gathering of Beirut to defy a Power that has held the destinies of the Syrian people in its hand for the last sixteen years, Ameen Rihani proved his mettle once more as a fearless critic and rebel against the standing order.

To those who know the man, the act was inevitable. If Rihani believed the French in Syria to be no better than the Turks, it was only a matter of time and the proper occasion when he would make his mind known publicly. The wonder is that the French had not molested him before for utterances equally scathing, if not equally dramatic in setting and effect.

### Was Early Emigrant

Syrians in this country should know more about Rihani. He is one of the early emigrants to the United States, and his fame was made a long time ago as a pioneer in modern Arabic literature. His style and thoughts have inspired many a budding author and literateur both here and in many other countries of the Arabic speaking world.

Over forty years ago Ameen Rihani came as a young boy to New York. He helped his father in a store on Washington Street dealing in peddlers' supplies. But it was early evident that the mind of the precocious Rihani tended in a different direction. He made a beaten path to the nearest branch of the New York public library and attended night school to improve his English. He was a voracious reader and imbued with great ambition. He studied law but soon gave it up for literature. Still young in years, he took up acting and was fascinated with the life and traditions of the theatre. He was particularly attracted to Shakespearan drama, which was still popular in those days. One day, against his father's wishes, Ameen stole away with a stock company. But a few months later the father received a letter from his son which informed him that he was stranded in some little town in the Middle West, and asked for money for the return ticket.

### "Khalid," First Ambitious Work

One of the earliest of Rihani's ambitious works in English was a book he called "Khalid," now out of print. It was, in effect, an autobiography of our struggling young author. It has some touching and humorous word pictures of the Washington Street of those early days, when Washington Street in name and fact was the Little Syria on these shores. "Khalid" was dramatized and produced here and in London.

With years Rihani's ideas matured and became more subtle. In his "Path of Vision," a collection of ornate and scholarly essays, he evinced a deep interest in oriental mysticism. His command of English, as shown in that book, is truly amazing. Other books and articles in English followed, of which the translation of selections from the Quatrains of the great Arab poet, Abu-l-Ala al-Mu-arri (Syrian) into English verse, merits special attention.

It was the World War, however, and the subsequent developments in the Near East, that raised Ameen Rihani to the rank of world fame as scholar and political spokesman of the Arabs.

### Popular Among Students

Rihani made several trips across the Atlantic. He made a picturesque figure in the streets of Beirut with his shock of black hair flowing freely in Bohemian style, his huge black tie and his inseparable cane. He was specially popular with the students of the American University of Beirut because of his pronounced liberalism in politics and religion. He joined secret political societies which were scheming for local Syrian autonomy, and was, at one time, secretary of "La-Markaziyyah Party."

During the war his lot was thrown in this country. He traveled in the States and in Mexico preaching the cause of the Allies among his people. Like many Arab and Syrian liberals he had pinned high hopes on the promises of the Allies.

### Espouses Arab Cause

With the denoument of the Versailles Treaty and the disclosures of the sinister aims of Great Britain and France in our East, Rihani espoused the Arab cause with his usual intensity of zeal and whole-hearted loyalty. He lived in Syria seven years, making intensive and long sallies into Arabia, Iraq and the Bahrein. The result of these travels was a classical monument in Arabic, "Muluk-ul-'Arab," considered one of the best authorities on present day conditions in those countries.

### Wrote Three Great Books

Beginning with 1929, Rihani produced three books in English, based on his Arabic book, which were published in London and Boston (Houghton Mifflin Co.). These books, "The Maker of Modern Arabia," "Around the Coast of Arabia" and "Arabian Peak and Desert," have the unique distinction of being written by an Arab who enjoyed the confidence of Arab leaders and sovereigns, and had access to intimate information that no other author before had possessed.

Today Ameen Rihani is considered the outstanding spokesman of the pan-Arabists in the English language. He is as passionately admired by Arabs as he is dreaded by the chancelleries of Europe that seek to dominate the East in a hundred and one sundry ways.

Doubtless the world will hear from Rihani after his forced exile to Iraq. A book of his in Arabic on King Feisal is being published in Beirut, and it is probable that he will write it over for his English readers.

## CHILD BORN TO COUPLE AFTER TWENTY YEARS OF MARRIED LIFE

Twenty years after their marriage, Mr. and Mrs. Albert Laham, of Windsor, Ont., Can., are rejoicing in the birth of their first child, a girl, who was born in their residence Friday, January 26. The girl will be named Yvonne Laham. Both parents are from Damascus, Syria.

## Antiqueries

1. Where in the Bible is there an alluded reference to kibbi?
2. Where did the word "orange" come from?
3. What is summac, and where did it originally come from?

(For correct answers turn to Page Seven).

The Syrian World

VOL. VII. NO. 44. March 2nd, 1934

## THE CHALLENGE OF THE RIHANI CASE

THE CHALLENGE which the Mandatory has hurled at all Syrians, must not be left unanswered. Again, we repeat, it is not a question of whether Ameen Rihani was right or was not right in his criticism of the Mandatory. In all probability, when the regime of the Osmanli Turks and that of the French are weighed in the balances, the French's will somewhat tip the scale. Perhaps the Turks were not so bad after all; and perhaps the French are not wholly to blame for the reign of chaos, graft, dissension and nepotism that now exists in Syria and Lebanon. Perhaps the French are angels, perhaps they are devils or probably they are just hu[man].

All these considerations ar[e] not relevant. Nor is it any mor[e] relevant that Rihani is a pro Arab propagandist or a Mosle[m] sympathizer, a great patriot, reformer and literary path blazer, or just a plain citizen.

The relevant point, the pertinent defi to all responsible Syrians, be they citizens or non citizens of Syria, is the fact that a man, in a supposedly civilized country, under the aegis of a modern, supposedly democratic government, was made to suffer because he spoke his mind, in an orderly and law-abiding meeting place.

What Rihani said happened to be unpleasant to the French. If they had truly followed the spirit, even the letter, of their mandate in Syria, the only course open to them was to leave Rihani alone, until or unless he resorted to violence. That's what the French would have done in their own country. The fact that they followed a different course in Syria proves one of two things, either that they are not as democratic at heart as they claim to be, or else they do not consider the Syrians as deserving of democratic institutions and treatment as the 22nd article of the League of Nations explicitly admits they are. If it is the former, the challenge is damaging to the French; if it is the latter, it is an insult to the Syrians.

It is because we suspect it to be the latter that we Syrians of this free country should not let this opportunity pass before we make our protest felt, and strongly so, before the French authorities in Paris and in Beirut.

Mr. Totah's motion in Brooklyn has been seconded by Mr. Thomas Ember from Fort Wayne, Indiana. Now let us see some action from all parts of the United States, beginning with the Brooklyn and New York communities.

The Syrian World

VOL. VII, NO. 44 Mar 2, 1934

# RIHANI LASHES IN VALEDICTORY

### Calls Syophant Friends of Mandatory, "Plus Royaliste Que Le Roi!" Points Out to His People That They Are Strangers in Their Own Country

DENIED the freedom of the platform to defend himself and explain his political attitude which led to his deportation from his native homeland, Ameen Rihani uttered his valedictory through the columns of "Lisan-ul-Hal," Beirut.

In a moving farewell message, the pan-Arab writer and patriot spared neither his countrymen nor their foreign rulers. He singled out for his gentle sarcasm and pointed criticism friends of the French mandatory, callng them "Plus Royaliste que le roi'" (more royalist than the king, himself) and pointing to his oppressed countrymen the grave dangers lurking in such a spineless, passive policy.

**Grieved at Calumny**

"Nothing grieved me more," declared Rihani in his farewell message, "than to have heard in the aftermath of myspeech some people defending what they imagined to be the interests and honor of the French. In their ears I like to shout the historic phrase: 'Plus royaliste que le roi!' Not satisfied with their insinuations and the distortion of my speech, they indulged in calumny and slander. They said that I preferred the regime of Abdul-Hamid to the present one, whereas I only compared the two. They also said that I was the enemy of the French, of the Mandate and of all the respectable authorities.

**An Enemy of Ignorance**

"But I am only an enemy of ignorance, fear and fanaticism; an enemy of oppression, despotism and corruption in high places of authority and government."

Quite open, even brutally frank, was Rihani in his message of remon-

Turn over p. 2

April 27th 1934

The Syrian World

# A CHRISTIAN POET SINGS PAEANS TO AN ARAB KING

### "Feisal the First," By Ameen Rihani; Published by Sadir Press, Beirut (Arabic)

By PHILIP K. KHAULI

YOU MAY say about Ameen Rihani what his political enemies have already said—that he is a revolutionist, a dreamer or even an English spy. But that would be the hearsay Rihani, and not the one that would clearly and convincingly emerge from the pages of his own books on the Arabs.

In "Feisal the First," the latest that has come to us from the pen of the Christian poet and literateur of Lebanon, one notes almost on every page the word "Feisalistic," which reminds us of a similar word now coming to prominence in our American political literature—"Rooseveltian." Like this latter word which has become a guiding star in a critical, transitional period of our democracy, the word "Feisalistic" denotes to the author of "Feisal the First" a new orientation, in the transitional period of Arab nationalism.

**Feisal An Arab Bismark**

Rihani says if Feisal had been a European they would have called him the Bismark or Disraeli of the Arabs.

Besides King Feisal's conversations, the author drew on two significant sources—the official records which he read by a special permit from the king through his secretary Abdallah al-Hajj, and the records of the British High Commissary at London. These were augmented by two volumes produced in 1928 and 1930 respectively by the Royal Foreign Affairs Association of London.

Rihani divides his book into 17 sections or chapters, in the first of which, following the preface, one finds a remarkable pen picture of the departed Arab king and leader. He takes up that romantic and colorful life from Feisal's youth in the Arabian Desert, with its background of camels, tents and desert sunsets, through his first political rise at Istanbul as a representative of Jeddah in the Ottoman Parliament—al-Mab'uthan, the crucial days of the World War as an adviser of Jamal Pasha before Feisal's father, Sharif Husein, declared war on the Turks, up to the ascendency of the Arab hero to the throne of Syria and later of Iraq.

**Was Link Between Arabs and British**

Feisal, says Rihani in his book, was the only link between Arab national dreams and British political expediencies. But the British were never as clear and true in their plans and policies as Feisal was in his efforts on behalf of the Arabs. The Assyrian riots, the author informs, were openly of British scheming. Sir Percy Cox, British High Commissioner, and Winston Churchill, British foreign minister at the time, together were planning an English edifice in Baghdad with an Arab facade. They did not want Feisal to be a real king or even a ghost of a king, as the reader may perceive from the following anecdote:

On one occasion when King Feisal was about to undergo an operation, Sir Percy Cox entered and delivered a royal order to be signed by His Majesty, demanding arrest and exile of seven Iraqi liberals. The king feeling bitterly sad, lifted up his eyes to Sir Percy and said: "In just a few minutes I will be in the hands of surgeons; and I might not come back to life. Do you really want me to have this order be the last thing I do on earth? Do you want me to oust these people from their native land before I die? No, by Allah, that's impossible!"

The king then handed the order back to Sir Percy Cox who left the room without saying a word. The order was later signed by the Commissioner himself, and the liberals were exiled.

**Confided in Rihani**

The late king had great confidence in Ameen Rihani, and often confided in him on intimate matters of state.

One day King Feisal said to him: "The British want us to sign a treaty which, if it materializes, would make it impossible for us to fulfill our pledges. Take the army, for instance. We would like to have a national standing army, but none will volunteer as long as there is a mandatory regime. The reason is very simple. The Iraqis say, "since the British are in Iraq let them protect it with their own army."

The precarious position which King Feisal occupied in the Anglo-Arab political tug-of-war, is brought out clearly in Rihani's book. In one place he says: "Had Feisal granted all that the extremists demanded he would have lost all his chances, which he took for their sakes; had he given in to his friends (the British) he would have accomplished nothing."

**Was Progressive**

King Feisal was a progressive, forward-looking leader. He believed in monogamy and in secular education; whereas King Ibn Su'ud believed in polygamy, "because our Prophet told us so," and the very essence of his movement is religious.

But the most characteristic thing about King Feisal was his democratic spirit. "His people," writes Rihani, "could not improve his appearance in the streets as a king with just one aide de camp, and sometimes driving his own car!"

A personal message from King Feisal to the author is reproduced in zinc. It gives a vivid picture of Feisal's noble soul, and of the strong and beautiful friendship that existed between an Arab King and a Christian poet!

**HEMSTREET**
**96 WARREN STREET**
**NEW YORK CITY**

Book Review Digest

MAY - 1930

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— **Sat R** 149:204 F 15 '30 200w

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Examiner
San Francisco Calif
MAY 11 1930

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**Booklist** 26:309 My '30

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**HEMSTREET**
**96 WARREN STREET**
**NEW YORK CITY**

N Y SUN
MAR 5 1930

# The Book of the Day

## Throws Some Light on Colonel Lawrence and the Deal With the Arabs.

Napoleon said: "Africa begins at the Pyrenees," for which the Spanish people have never forgiven him. To Metternich is ascribed a somewhat similar saying disparaging to those living east of Vienna. Kipling wrote that the Russian is a delightful person until he tucks in his shirt. "As an Oriental he is charming. It is only when he insists upon being treated as the most easterly of Western peoples instead of the most westerly of Easterns that he becomes a racial anomaly extremely difficult to handle."

One of the most important racial and political problems of today is that of the people of the countries and protectorates along the eastern coast of the Mediterranean. Of that region out where the East begins, where the tenets and traditions of the Occident impinge upon those of the Orient, and vice versa, Ameen Rihani writes in "Around the Coasts of Arabia" (Boston: Houghton Mifflin Co. $6). To add to the complications of conflicting tenets and traditions, and the age-old struggle between East and West, there are the hasty treaties of necessity born of the world war. There is at least some justice in the Moslem dream of a Pan Arabia.

* * *

In January, 1916, the British Government, seeking Arab support against the Turks, proposed to the Grand Sherif Husein five articles. By the first of these articles the British Government agreed to help in the formation of an Arab empire completely independent in its internal and foreign affairs, bounded on the east by the Persian Gulf, on the west by the Red Sea, the Egyptian frontier and the Mediterranean; on the north by the boundary lines of the two vilayets of Aleppo and Mosul to the Euphrates and the Tigris and down to the Persian Gulf. By the second article the British Government agreed to protect this empire against any interference in its internal affairs or any attack upon it, by land or sea. Yet today France holds Syria and Great Britain holds Palestine.

True, there is another side of the argument. The Grand Sherif Husein, accepting the five articles, did not immediately begin to perform his part of the treaty. Also Colonel Lawrence, to whom the British entrusted the final negotiations, seems to have bungled. Mr. Rihani pictures him as an idol with feet of clay, who when the treaty came up for later ratification not only apparently lost his cunning but, what was worse, once lost his temper. As a result Husein would have no more to do with his Britannic Majesty's delegation. In justice to Colonel Lawrence, however, Mr. Rihani explains that the Syrian's dictatorial manner was, to say the least, unwarranted.

* * *

King Husein, now an exile in Cyprus, was the most imposing personality among the Arab kings of his time and the incarnation of the Pan-Arab dream. In common with all Moslem potentates, he traced his ancestry to the Prophet. Born in Constantinople in 1855, brought up there and in Mecca, he rose from rank to rank until in official documents he was called King of Al-Hijaz, in the Mecca Weekly, King of all the Arabs, while in the eyes of those who knew but little of Arabia outside of the Hijaz he was the Great Emancipator. As the King of the Hijaz he was recognized in December, 1916, by England, France and Italy, English and French squadrons went to Jeddah to convey to his Majesty the congratulations of their respective countries, and the French admiral made a glowing speech in which he addressed King Husein as the greatest of all the princes and leaders of Arabia.

* * *

But the political situation plays only a part in Mr. Rihani's book. It is a narrative of extensive travel. Once, in Jaizan among the Idrisi in Asir, he was minutely questioned regarding America by the reigning potentate who bore the formidable name of Saiyed Muhammed ibn Ali ibn Muhammed ibn Ahmad Idris. Told of the discovery of the New World by Columbus, his Eminence interrupted to inquire as to what tribe Columbus belonged and whether he was black or white. Then he wanted to know if the king of America today was an Indian, and if the Americans had a religion. When the electoral system was explained to him he did not wholly approve. "They spend too much money there on the election of the President," he commented. "Would it not be better to give him half the sum and make him a king? They will save millions of dollars."

* * *

The historian and the archæologist are in agreement that the Garden of Eden was at the head of the Persian Gulf; that around the gulf sprang up the earliest monarchies of the world; that from these parts first emigrated eastward the people who now occupy the vast country called China; and westward the first navigators of the world, the Phœnicians, who started to trade between India and Syria and Egypt. There among the ruins of the Island of Bahrain Mr. Rihani followed in the footsteps of Rawlinson, who, basing his opinion upon Herodotus and Strabo, maintained that the earliest of Asiatic monarchies sprang up in the alluvial plain at the head of the Persian Gulf, and that Qornah, at the confluence of the Euphrates and the Tigres, was the happy abode of our first parents. There is a tree to confirm the tradition; it is called the tree of good and evil, and it continues to bear the traditional fruit.

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News
Bangor Me
July 29-3...

Around the coast of Arab... 915 ...

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*Around the Coasts of Arabia* ... Rihani. (Constable, 21s.) This ... title implies, is an account, a... interesting one, of travel in Ar... author spent many months in Al-... King Hussein was still on the t... also visited the country of the su... Balrain, an island in the Persian G... Aden Protectorate. A great au... Arab folklore, he gives fascinating ... of native weddings, of religious ri... the customs of the various tribes. ... will make many think seriously of ... country so little known.

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**HEMSTREET**
**96 WARREN STREET**
**NEW YORK CITY**

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Tribune
Oakland Calif
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**HEMSTREET**
**96 WARREN STREET**
**NEW YORK CITY**

N Y SUN
MAR 5 1930

**Th**

**Throws So**

By Wa

**NEW YORK.**

Mrs. Russell Evans Tucker luncheon at the Plaza yesterd Mrs. Cass Gilbert, who is pr of the Daughters of the Cinc The other guests, who are m of the society, were Mrs. Georg las Yoemans, Mrs. George Schieffelin, Mrs. J. Macy W Mrs. James Lincoln Ashley Roberts Lowrie, Mrs. Gilman Mrs. J. Graham Walker, Mrs sell E. Tucker, Jr., Mrs. John er and Mrs. Walter Pierson ar Arthur Dickson of Philadelph

Miss Louisa H. Barnard luncheon at the Plaza yesterda guests included Mrs. Frank Gerrish, Mrs. Justus Rupert Edwards Spencer, Mrs. W. Parsons, Mrs. Winfield Scott Alfred Lee Lanjerre, and the Mary Maynard, Louise M Madeleine Murray and Laura non.

Mrs. J. Henry Alexandre William B. Jourdan, Mrs. H Satterlee, Mrs. John L. Hutto John E. Woodruff, Mrs. Al Sloan, Jr., and Mrs. Howlan gerty Pell, Jr., gave luncheo terday at Pierre's. Mr. an Reginald T. Townsend gave a here last night.

Mrs. William Ely Chambe luncheon yesterday at H Her guests included Mrs. H. Hirst, Mrs. Charles E. S Mrs. Rene G. Varlet, Mrs. D. Bradford, Mrs. Hans C. S Mrs. George W. Van Siclen a Henry J. Wilson.

Mr. and Mrs. Philip A. S.

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— **Sat R** 149:204 F 15 '30 200w

"Mr. Rihani is very informative and often provides historical summaries of the little-known wars, but at times he makes a slip."

+ — **Times [London] Lit Sup** p345 Ap 24 '30 1350w

**HEMSTREET**
**96 WARREN STREET**
**NEW YORK CITY**

News
Bangor Me
July 29-30

**Around the coast of Arabia** 915.2 .R449a
Ameen Rihani

Of the new books of travel "Around the coasts of Arabia" is one of the most fascinating. The account is presented with such enthusiasm and spontaneity that the turn of every page is a promise of new sights and new sounds. There is a spirit of romance in the journey. The descriptive passages are vividly beautiful. Atmospheric beauty and colour-contrasts are seen with an artist's appreciation. Through the author's eyes we see the ruggedness of Ataka, the delicate splendor of Sinai, the colourful Oriental sky, the night time crowded with myriads of twinkling stars. The life, as we see it, pulses with reality. Part I brings us into the company of King Husein in the Hijaz. Part II shows us the Idrisi in Asia. In Part III we meet the sheikhs of Kinvait. Part IV presents the sheikhs of Bahrain and Part V, Aden and the protectorates. Customs and habits of the people are described. Facts of history are included but not in a burdensome manner. In fact, the narrative partakes of the atmosphere of fairy tale rather than of history. As we make this journey around the coasts of Arabia, it is with a feeling of making new discoveries, and yet discoveries in a country as old as the ages.

Two scientists in Austria believe that by feeding electric currents directly into the nervous machinery of the ear without using the ordinary hearing mechanism at all, some deaf people can be made to hear. They are now working on an instrument to perform this operation.

**HEMSTREET**
**96 WARREN STREET**
**NEW YORK CITY**

AUG 24 1930

N Y HERALD-TRIBUNE

# New Arabia

AROUND THE COASTS OF ARABIA. By Ameen Rihani . . . *Boston: Houghton Mifflin Company . . . $6.*

Reviewed by
ABRAHAM M. RIHBANY

ARABIA'S name occupies a significant and permanent place in the history of the world. The Bible record of the Hebrew race cannot be fully understood without frequent reference to that ancient peninsula. The dazzling Moslem conquests in the first century after Mahomet's death remain unparalleled among the racial and religous movements of history. The cultural Arab contributions of Damascus, Bagdad and Andalusia contained the seeds of their own immortality. Intellectual history holds them as among its precious treasures.

Now that ancient country, the beginning of whose history remains shrouded in mystery, still lives and feels the urge of abundant vitality. Retrogression has not completely conquered its soul. There is a "modern Arabia." It is this Arabia which Mr. Rihani describes in the present volume.

The author is a Syrian, probably of Arab descent. He is well versed in Arab history and literature, religious, political and social. His knowledge of the subject is first-hand. He traveled extensively in Arabia and had exceptional opportunities of meeting its dominant personalities, as well as mingling with its common people. He met and conversed in an intimate manner with

Turn over to page 22

**HEMSTREET**
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Open Shelf
July-Aug 1930

RIHANI, A. F. Around the coast of Arabia. 1930. 459-775

The author, by birth a Syrian Arab, now a resident of New York, describes a journey around the coast of Arabia, the most interesting part of which was his visit to Husein, ex-king of Hijaz, who in heading the Arab rebellion against Turkey had hoped with the aid of Great Britain to found a pan-Arabian empire, and was bitter against the Allied diplomacy that had thwarted his ambitions and deposed him from his hereditary kingdom.

The remainder of the book treats of visits to the Asir, Kuwait, Bahrain and Aden, describing the coast cities and remoter parts, their people and their customs.

**HEMSTREET**
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**NEW YORK CITY**

JUN 1930
BOOKMAN

There is a political angle to Ameen Rihani's *Around the Coasts of Arabia* (Houghton, Mifflin. $6.00). In the stress of war the British Government encouraged the dream of an Arab Empire that was to be completely independent in its internal and foreign affairs. In January 1916, through Colonel Lawrence, Downing Street agreed in Article I of the Five Articles to help in the formation of such an Empire. Today the British hold Palestine, and the French hold Syria; the dream is shattered, and the picturesque King Husain, though once destined to rule the "Arab Countries", is an exile.

But there are many angles besides the political to Mr. Rihani's comprehensive book. In its pages the East and the West at once blend and conflict. The narrative abounds in strange exchanges of views. For example, in Jeddah the author found the book-loving Sheik Muhammed. In the house of the Sheik the two talked of books and the lending of books. "The Book of the English Lady Who Described the English Court and Nobility" was the host's ornate title for *The Memoirs of Margot Asquith*, which had been recently translated into Arabic. Just why this volume was thus translated, or what strange psychology caused it to become so popular in a country in which there are few, if indeed any counterparts of the brilliant and provocative Countess of Oxford and Asquith must, in itself, throw an interesting light upon this business of best sellers "east of Suez".

But dearest of all the Sheik's treasures was his copy of Carlyle's *Heroes and Hero-Worship* in an excellent Arabic translation. He ac- ... gospel, or rather, ...

... dreams of ... ing over Har...

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Cutting from Country Life

Issue dated 22/3/30

*Around the Coasts of Arabia*, by Ameen Rihani. (Constable, 21s.) This book, as its title implies, is an account, and a most interesting one, of travel in Arabia. The author spent many months in Al-Hijaz when King Hussein was still on the throne. He also visited the country of the sud, Kuwait, Balrain, an island in the Persian Gulf, and the Aden Protectorate. A great authority on Arab folklore, he gives fascinating descriptions of native weddings, of religious rites and of the customs of the various tribes. The book will make many think seriously of visiting a country so little known.

... of a visit to Carlyle's house in Cheyne Walk, Chelsea, and of the familiar double-walled room which ensured silence for the worker. "Had he come here amongst us," said a listener, "we would have invoked the great Allah to silence even the simoon for his sake." In that comment East and West and the book are in epitome.

PERSIAN GULF

**Around the Coasts of Arabia.** By Ameen Rihani. Constable. 21s.

It is nearly two years since Mr. Rihani published (and we reviewed in these columns) his admirable account of Ibn Saoud

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a Rohani

W. H. SMITH & SON,



Cutting from Daily Herald

Issue dated 17 1 30

*Among the Books*

# WHEN LAWRENCE

By JOHN LEWIS

HOW Col. Lawrence, of Arabia fame, not only missed a great opportunity but also lost his temper is revealed in a fascinating book by Mr. Ameen Rihani, *Around the Coasts of Arabia.**

The occasion was in 1922, when he was endeavouring to get King Hussein's signature to the treaty with Britain. He found he had to deal with a veteran in diplomacy who was also a "wilful and obstinate Arab."

States Mr. Rihani:

"The Descendant of the Prophet would not be forced; and Col. Lawrence, all his triumphs in Arabia notwithstanding, spent a whole month in Jeddah to no purpose. He had apparently lost his cunning. Alas! he also once lost his temper, which is very rare in a British diplomatic agent. There ended the negotiations . . ."

The result was that the "Uncrowned

COLONEL LAWRENCE

King of the Desert" had to pack his grips and go home.

Of King Hussein, now in "retirement," having been ejected from the Hejaz by Sultan Ibn Saud, Mr. Rihani writes: "A deceived King and a grieved father. A man more sinned against than sinning."

The British Government, it is maintained, through King Feisal of Iraq, achieved eventual victory over Hussein—who had long been in the "lethal shadow of filial selfishness and disregard."

It is a story with a tragic note. King

Hussein, for Paris to repre Peace Confer between him the latter back

Feisal went, Hejaz, his fath meet him, as did he send a Feisal went to pre-war days,

No wonder find ourselves tragedy, whose grim sheikh, Arab."

It is a charm King Hussein and riddles a Arab kings, the most spi Rihani have, Feisal in alm

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To Mr. Ri go to Mecca exercise. Bu back make us at least for a great women fused her nam Irish? Some Daily Herald

Of course, we must also an uncle of K for the tombs and the barren assistance. O one day, he ca widow and the man. The sa help."

A wonderfu Rihani given journeys and

*Around the Rihani. Consta

and the Wahabis. The present book will not rank quite so high as its predecessor, we think, partly because of the lesser interest and importance of its subject-matter, partly because it tends to be rather more of a scrap-book. But if it is a scrap-book, the scraps are on the whole very good. Mr. Rihani has a lively style—with an inclination at times to be high-flown—and considerable descriptive power. He also has the advantage, as a critic, of a knowledge of both the East and the West, for he is by birth a Syrian Arab, and his home is in New York. His journeys and his comments will make excellent reading alike for the serious student of politics and sociology and for the mere lover of travel stories. He saw the cities of many men and knew their minds—from Jeddah in the Hejaz to Kuwait at the top of the Persian Gulf. He met princes and poets and pearl-fishers, soldiers and slavers, native and foreign officials, observed strange customs and ceremonies, rejoiced in the beauties of Nature and groaned under the discomforts that she provides so liberally round about latitude 15°.

Of the princes with whom Mr. Rihani consorted, the chief was King Husein. This was in the summer of 1922, before the wreck of the old man's fortunes. Husein seems to have been a genial host, and in the intervals of playing practical jokes on two Ministers who were his favourite butts, he opened his mind fairly freely to his guest. His mind, as Mr. Rihani judged it, was not equal to his ambitions. He had some of the qualities of a ruler, but his Turkish upbringing (he spent his early years in Constantinople under Abdul Hamid) did not fit him for the role of freeing and then controlling all the Arab lands. He was, of course, disappointed in the British—grossly betrayed by them, as he and many others not unreasonably thought—and he was let down by his representatives and by his own sons in Syria. But even in more favourable circumstances, Mr. Rihani argues, he would never have made a success of an Arab Empire. He was old-fashioned and stubborn; he had a foolish contempt for his fellow Ameers (including the formidable Ibn Saoud); he was a Moslem with a religious bee in his bonnet, and such a man "cannot rule a country so divided by religions and sects as Syria."

From the Hejaz Mr. Rihani went down the coast of Tihamah to Jaizan, where he had a diverting interview with the Imam, as well as a surfeit of sun and of "oozy." An "oozy" is a lamb stuffed with rice and raisins and boiled eggs and roasted whole, and this delicacy was served to Mr. Rihani every day with the thermometer at well over 100°. We are only surprised to hear that it was a week before his stomach turned! But of the Imam one could hardly have too much. That black potentate, "Saiyed Muhammad ibn Ali ibn Muhammad ibn Ahmad ibn Idris,"

أول

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Cutting from Daily Herald

Issue dated 17 1. 30

*Among the Books*

# WHEN LAWRENCE FAILED

By JOHN LEWIS

HOW Col. Lawrence, of Arabia fame, not only missed a great opportunity but also lost his temper is revealed in a fascinating book by Mr. Ameen Rihani, *Around the Coasts of Arabia.**

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COLONEL LAWRENCE

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The British Government, it is maintained, through King Feisal of Iraq, achieved eventual victory over Hussein—who had long been in the "lethal shadow of filial selfishness and disregard."

It is a story with a tragic note. King Hussein, for instance, wanted to go to Paris to represent the Arabs at the first Peace Conference. There was rivalry between him and his son, King Feisal—the latter backed by Col. Lawrence.

Feisal went, and, on his return to the Hejaz, his father did not go to Jeddah to meet him, as had been his custom, nor did he send a car for him. "The famous Feisal went to Mecca as the Emir Ali of pre-war days, riding like a native Arab."

No wonder Mr. Rihani writes: "We find ourselves face to face with a human tragedy, whose very heart is a sturdy and grim sheikh, a noble and venerable Arab."

It is a charming picture that we get of King Hussein. "He spoke in symbols and riddles and proverbs. He is, of all Arab kings, the most kingly, if not also the most spiritual." Others than Mr. Rihani have, however, described King Feisal in almost identical words!

This absorbing book contains many other delightful portraits. One of these is of the "Lady of Celtic Origin." She had been, when Mr. Rihani met her, 20 years in the service of the Egyptian Government, and had seen more of Islam "than anyone else of her race east of Suez or west of it."

She looked after the pilgrims to the Holy City of Mecca, and "nursed them with tender care." The name she is known by is "Mother of the Pilgrims," and she "carries in the pocket of her love the key to health and sanitation. She reads the Koran better to understand her children; and she continues, for the sake of remembrance, to read the Bible."

To Mr. Rihani she said: "Let them go to Mecca, it is a splendid spiritual exercise. But they must on their way back make us (at the quarantine) a call—at least for a bath." She is one of the great women of the East, but we are refused her name. Is she Welsh, Scots, or Irish? Some travelled reader of the DAILY HERALD may know.

Of course, in a book about the Arabs, we must also find humour. Thus, Rafiq, an uncle of King Hussein's, had no use for the tombs of saints, where the widow and the barren wife repaired for divine assistance. On being remonstrated with one day, he caustically replied: "Let the widow and the barren wife go to the right man. The saints are dead, and cannot help."

A wonderful guineaworth has Mr. Rihani given us. May Allah speed his journeys and bless his chronicles!

**Around the Coasts of Arabia*, by Ameen Rihani. Constable, 21s.

(C. E. BECHHOFER ROBERTS): ...
The subjects of these two books—the one a Scotsman and the other a Yorkshireman—stand out in public estimation as the

A Rihani

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Cutting from Spectator

Issue dated 16. 8. 30

be born a Syrian Christian, to work as a journalist and to come an ardent advocate of Arabian Nationalism are idence of Mr. Ameen Rihani's versatility. His earlier works ve given him a permanent place in Arabian politics, but *ound the Coast of Arabia* (Constable, 21s.) has not only political interest, it is also an unconscious revelation of the thor's own psychology. Shrewd though his observation is and ough his judgment is on occasion penetrating, Mr. Ameen hani often allows his enthusiasms to run away with him. s admiration for King Husein and a devotion to his ideal a united Arabia form the context of this book and colour whole treatment. Political catastrophes, however, are t to confound the most perspicacious. Yet, even so, isein or no Husein, whatever Arabia's destiny, Mr. Rihani s given us an agreeably written and interesting account of abian manners and customs which he observed during travels. Not the least interesting are his comments on e Javanese pilgrims to Mecca, who are described as the ost leisurely and the most popular of all pilgrims. He tes a nice point in Arabic, that a dagger in the Hedjaz is lled "a front-piece," but in the Yemen "a side-piece," cause it is worn in front and at the side respectively. He s some very pithy and pertinent remarks on the slave-trade, hich deserve the attention of those engaged in its suppression. ut why is there no map? One is badly needed, and though e publishers advertise "Illustrations and Maps," we could ly find an inadequate sketch-map of the Aden area and a production of a propagandist postcard which has no rtographic value whatever.

* * * *

A Rihani

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ing from Saturday Review

dated 15. 2. 30

*l the Coasts of Arabia.* By Ameen Rihani. nstable. 21s.

RIHANI, who will be remembered for his recent Ibn Saoud and the Wahabis, now attempts to do the ing for the late King Hussein of the Hedjaz and us lesser rulers and their subjects round the coasts and in the Persian Gulf. His second book is less l than the first. A Syrian Arab by birth, now in New York, he has made a singularly complete al surrender to the land of his adoption. He es Arabia with the air of a Columbus. He de- ocal customs, food and so forth (all of them familiar to any travelled Englishman) with pre- at mixture of naïve astonishment and good- l contempt which is the hall-mark of the American His style, however, is that of the American high- once affected and obscure; yet he seems to have ate preference for splitting his infinitives, for no cause, a trick which soon becomes irritating. The apters in the book are those in which the author th King Hussein, whom he rightly judges to have an of more ambition than ability. But even here nothing new to say.

A Rihani

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Cutting from Times Literary Supplement

Issue dated 24. 4. 30

## COASTS OF ARABIA

AROUND THE COASTS OF ARABIA. By AMEEN RIHANI. (Constable. 21s. net.)

Mr. Rihani, a traveller of Syrian descent from the United States, not very long ago published an informative account of inland Arabia in his book about the Wahabi King and his dominions called "Ibn Sa'oud: His People and His Land." The present volume contains a record of the author's experiences among the rulers and their people of a number of the independent or protected States along the coast of the Jeziret-ul-Arab. Since his visit the Hashimite kingdom of the Hejaz has been annexed by the Wahabi King and the Idrisi Emirate in Asir has become his protectorate; but when Mr. Rihani was there King Husein was still autocrat in Mecca and the Grand Seyyid of Abu Arish and Sabia was an independent Emir and had just added Hodeidah to his dominions. Kuwait, Bahrein and several of the principalities of the Aden Protectorate are covered by this book, but not Oman, nor the little States of the Trucial and Pirate Coasts, Abu Dhabi, Debai, Sharja, Um-al-Qawain and Ras-al-Khaimah.

Mr. Rihani is very informative and often provides historical summaries of the little-known wars, palace conspiracies and dynastic feuds which kept the coastal principalities from stagnating in their hot seclusion during the nineteenth century; but at times he makes a slip, as, for example, when he suggests that a village in Bahrein is called Maharraq, the place of burning, because the ancient Persians used to burn their dead there when they occupied the island in their Zoroastrian days, regardless of the fact that the Magi declined to pollute sacred fire by bringing corpses into contact with it; or when he speaks of Sheikh Said as an island when it is a little inlet in the mainland of Arabia near Ras Bab-el-Mandeb and two miles outside the Aden Protectorate. Mr. Rihani tells a good story about political complications in Kuwait, and might have made it better had he not regarded the British Government as one and indivisible instead of being, as in this instance, represented in Constantinople by the influence of the Foreign Office and in the Persian Gulf by the quite contrary policy of the India Office—a division of opinion which has often led to confusion in Arabia and exposed the British to charges of duplicity. Experts will be able to decide whether the author is justified in ascribing to the British a careful, foresighted and consistent policy in dealing with the potentates of coastal Arabia, or whether occasional happy inspiration and the luck of the British Empire have not contributed to the perfection of the system whereby a number of rulers have agreed, in return for honours and subsidies, to abstain from foreign entanglements and to adopt willingly a pacific attitude towards Great Britain which would require a much more expensive display of force on her part to impose upon them.

But Mr. Rihani does not confine himself to war and politics. He provides a character-sketch of King Husein, who was his host in the Hejaz and came down to Jeddah to receive his Christian guest and discussed sanitation, [illegible] management, and how to win a pome-

trade still exists in the Yemen, and accuses the Dunghali, who rules as Sultan over the French Protectorate of Tajura on the opposite African coast, of being the cause of the perpetuation of the evil at which certain Arab authorities appear to wink, to their own financial gain. He considers that it will go on until the British, who do their best to stop slave-running, hang a slaver in Aden instead of allowing themselves to be bound by the red tape of treaties which compel them to send the rogue to French Jibuti for trial. Mr. Rihani explains a great deal, but is perplexed to know why the British representative in Bahrein should be styled the Balliose. Until late in the nineteenth century the British Consul-General in Baghdad, who was also High Commissioner for Turkish Arabia, was locally known as the Balio Bey; and it may be that this title was derived from the Portuguese Bailio, or magistrate, of the days of Portuguese political ascendancy in the Persian Gulf, while Balliose may well be a corruption of that. It would be interesting if the British should have preserved in the local title of their Resident in Bahrein a memory of their Portuguese predecessors, just as in the official style of the Captain-General of Jamaica they have perpetuated a Spanish title which has vanished from the rest of the Indies which once owed allegiance to the Kings of Spain.

68


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Cutting from Nation I




# Book Reviews

## EXTERIOR ARABIA.

"AROUND THE COASTS OF ARABIA." By Ameen Rihani. Illustrations and Maps. (London: Constable. 21s.)

Mr. Ameen Rihani has become famous since he wrote a section of his Arabic work, *Muluk ul Arab*, in English and published it under the title of "Ibn Saoud: His People and His Land." The remainder of the English version of the original work has now been published, and is a far less ponderable study, though very entertaining and instructive. For this Lebanese-American went round the coasts of Arabia visiting practically all the more notable Arab chieftains except those residing between Hadhramaut and the Trucial Coast. The banner which he carried on his travels bore the device "Arab Unity," but his experiences taught him much, and though he may still fly that banner proudly, it seems to be sadly rent in places.

However, Mr. Rihani has much to tell; even the Arabic student may profitably read his fluently-written pages. To the general reader, one imagines, these glimpses of the coast of Arabia, cinematographic in outline and edged with a keen sense of humour, should afford long delight. Nor will the slight infusion of journalese repel the more serious reader, who, on the contrary, is likely to be led on to the discovery of the author's main conclusions. Alas! there is none included!

The book opens with the Hijaz, and with the character of ex-King Husain, very finely drawn. In his sketch of the head of the Sharifian family, then not yet fallen, the author shows most abundant power of description, with a wealth of significant detail. Jidda, and the land between it and Mecca (which this Christian author, by the way, did not reach) are drawn to the life, as, indeed, is the whole way of living of the more civilised Hijazis. Mr. Rihani is very fair in his estimate of ex-King Husain: he makes no attempt either to magnify or to minimise his considerable virtues and vices, but sets them all down. He seems, incidentally, to consider the Sharif's love of Islam as the main obstacle to the political ideal of a united Arabia, for he says:—

> The fact is that the Kings of Arabia will never progress, will never achieve a lasting success in anything, so long as they use religion as a means to political ends or even as a force for racial solidarity. King Husain, in his success and his failure, is a living and noble proof of what I say.

This notion of Pan-Arabia was, of course, the impulse of Mr. Rihani's travels in the Peninsula. It is interesting, therefore, to see how he diagnosed it. He saw clearly that the foundation of Arab unity was not in Syria or Palestine or Iraq, but in Najd and Al Yaman and Asir:—

> The foundation is in making up with enemy Ameers and putting down rebellious tribes. If King Husain had been able to gain them to his side and unite them under his standard, his would have been a power before which all the opposition in the north would cease and all the colours of the political zones would disappear. But his failure in Syria and Palestine left him without any authority to speak of in the Peninsula proper.

On Asir Mr. Rihani is equally lucid and sound: he is also extremely entertaining with character-sketches of certain inhabitants of the Idrisi's country. When he visited Asir, Saiyid Muhammad was the ruler—that staunchly anti-Turk Arab, so popular with Englishmen who knew the coasts of the Red Sea. The picture of him in this book is not unduly flattering, but it is immediately recognisable. Despite the Idrisi's negro blood, Mr. Rihani was drawn to him.

The description of the coast of the Tihama is excellently made—its heat, its moisture, its towns, its customs, its slave trade, and so on. On this last subject, by the way, Mr. Rihani raves in no ignorant fashion; he fully realises that domestic slavery in Islam is far different from slavery elsewhere. It was, however, immediately after seeing slave-dealers hoodwink authority in Asir that he wrote in his diary:—

> Arabia has to abolish slavery, or all its freedom, all its ancient nobility, and all its poetry are not worth a tent-peg.

His remaining chapters on Kuwait, Bahrain, and Aden are fascinating reading, and are, naturally, notable for their comments upon the connexion of the British with these places. There are in these points of fact and of interpretation which may be disputed, for he is concerned with the cost to the Arabs which the bringing by the British of peace and security has implied. Let it not be supposed, however, that Mr. Rihani is anti-British: he pays a handsome tribute to what has been accomplished by the waters of the Persian Gulf and of the Red Sea. He thinks, however, that it might have been more. His criticism is never malevolent, even though he seldom forgets that he is writing primarily for an American audience.

In short, this book, though it cannot compare, from the point of view of unity and directness with his volume of King Ibn Saoud, is a notable contribution to literature on Arabia, and it deserves to be read widely. It is plentifully illustrated, though a better index and a map of the Arabian Peninsula might usefully have been provided.

Mr. Waugh is very emphatic in his nega-tive, insisting, as a keynote, on the collapse of the Tahiti idyll and the temporary resident's desire for home and wor[k]. That is to say, the life he pictures, during all his travels,

... is essentially a literary artist's work. There is a fear, at the opening, that it may be amongst the more affected of its type. Word-painting on the Mediterranean tends towards monotony. This exquisite and metaphored description can be overdone, and as long as the literary man tours rapidly, recording his impressions, he will overdo it, drunk with his own ability to create atmosphere. Luckily, Mr. Nexö soon finds richer matter in the Spain he visits, although, except for an excursion through the mountain villages with a would-be anarchist, he is on the beaten track. Seville, Cordoba, Granada—but he has courage to reject the obvious material, declining an account of the Alhambra in favour of a sketch of the old dame who lets him rooms. This is as it should be, if the impression given is to be something solider than a landscape painted upon canvas or a hollow shell. We would rather hear about Beppa than the Court of Lions, about the tense excitement of the Christmas lottery than moonlight in Seville. The author, by humorous incidents and shrewd observation, achieves as vivid a picture of the Andalusian character as of his cities and mountain ranges. For the human picture insight, sympathy, and understanding—those true novelist's qualities—are required. It is the author's possession of them that has given his travels a value beyond those of the casual tourist with a gift of words.

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Cutting from Nation

Issue dated 15 3 30

# COUNTRIES OF THE SUN

**The Coloured Countries.** By Alec Waugh. (Chapman & Hall. 18s.)

**Around the Coasts of Arabia.** By Ameen Rihani. (Constable. 21s.)

**Days in the Sun.** By Martin Andersen Nexö. Translated from the Danish by Jacob Wittmer Hartmann. (Allen & Unwin. 12s. 6d.)

These three travel books can be recommended to anyone who, in despair of the sullen season, is thinking of buying an ultra-violet lamp. They should, however, be avoided by those whose desire is to work hard in an office and feel virtuous about it. Sunshine and leisure are demoralizing, no doubt. After a triple dose by proxy, one questions the meaning and the sense of virtue. Why not emulate the authors? Mr. Waugh leaves England for the South Seas, the West Indies, and a glimpse of Siam; Mr. Rihani goes from New York to Arabia, Mr. Nexö from Denmark to the South of Spain. Curiously, Mr. Waugh, who roams the furthest, seems least able to escape into an atmosphere free from interference by the virtuous industrial countries. The visitor—at least the articulate one—to the South Seas is inevitably self-conscious. Thanks to a particular tradition he has to decide either that the white man has reached paradise and the primrose path to indolent damnation, or that he has not. Mr. Waugh is very emphatic in his negative, insisting, as a keynote, on the collapse of the Tahitian idyll and the temporary resident's desire for home and work. That is to say, the life he pictures, during all his travels, is not that of the native, but that of the civilized European or American in a tropical setting.

This is due, not to any narrowness of outlook, but to the nature of these "coloured countries." They lack background and indigenous character. The picturesque in scenery is all very well, but one needs also a people—a people worth studying and observing on its own account. What is the South Seas visitor to do? The palms, the scents, the surf-magic are superficial. Beyond them he finds something he must apparently treat more as a fauna than as a human tribe, and so is driven back upon the traders, planters, and officials importing their own customs and modernities. That is why Mr. Waugh's book, in spite of its wide range, is short of substance, as his travels seem to have fallen short of satisfaction. By far the best chapter is the one on Haiti, where he retells the history of the negro struggle for independence under Dessalines and Christophe.

The other authors find, in Arabia and Andalusia respectively, native material rich enough to free them from the need of studying grafts and importations. True, Mr. Nexö has a gibe or two at the expense of the Gibraltar fortifications—and of the fortifiers; and Mr. Rihani has a word to say on British policy in the Aden zone, but as in this case the moral is economy, the jealous Britisher may cancel the two out and be content. Mr. Rihani certainly cannot be accused of touring Arabia hurriedly and with an alien eye. Not every traveller, on first entering a country, is welcomed by its ruler as the author was in 1922 at Jeddah. Consequently he has much to say of ex-King Husein—of his character and conversation, his part in the Arab Revolution, and his Pan-Arabian dream. But this is only one aspect of a narrative that is long, varied, often amusing, and interesting throughout. It reveals a familiarity with Arab customs, history, and religious cults, interspersed pleasantly with personal incidents and encounters. If there is a fault it is the author's tendency to become at times as flowery and expansive in his writing as the Arabs' speech. But one cannot expect briskness in Arabia, where the people and the very earth defeat modernity. There was, for instance, the attempt to visit Mecca, smuggled in the King's motor-car from the coast. The Bedu and the desert sand prevented it. There are telephones, but also prayer mats, in the Hijaz; and only twenty-five years ago, near Aden, a determined Arab porter built a mosque and died in it, and so became a saint.

Mr. Nexö, who is a Danish novelist, has produced a book on Andalusia that is essentially a literary artist's work. There is a fear, at the opening, that it may be amongst the more affected of its type. Word-painting on the Mediterranean tends towards monotony. This exquisite and metaphored description can be overdone, and as long as the literary man tours rapidly, recording his impressions, he will overdo it, drunk with his own ability to create atmosphere. Luckily, Mr. Nexö soon finds richer matter in the Spain he visits, although, except for an excursion through the mountain villages with a would-be anarchist, he is on the beaten track. Seville, Cordoba, Granada—but he has courage to reject the obvious material, declining an account of the Alhambra in favour of a sketch of the old dame who lets him rooms. This is as it should be, if the impression given is to be something solider than a landscape painted upon canvas or a hollow shell. We would rather hear about Beppa than the Court of Lions, about the tense excitement of the Christmas lottery than moonlight in Seville. The author, by humorous incidents and shrewd observation, achieves as vivid a picture of the Andalusian character as of his cities and mountain ranges. For the human picture insight, sympathy, and understanding—those true novelist's qualities—are required. It is the author's possession of them that has given his travels a value beyond those of the casual tourist with a gift of words.

Sylva Norman.

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A. Rihani

Cutting from Sunday Times

Issue dated 2 - 3 - 30

# THROUGH THE EYES OF OTHERS.

"Ju-ju and Justice in Nigeria." By Frank Hives and Gascoigne Lumley. (Bodley Head. 12s. 6d.)

"People of the Small Arrow." By J. H. Driberg. (Routledge. 10s. 6d.)

"Around the Coasts of Arabia." By Ameen Rihani. (Constable. 21s.)

"Turkey and Syria Reborn." By Harold Armstrong. (Bodley Head. 15s.)

**Reviewed by ERNEST MUNTON.**

Untravelled folk, which still means the most of us, have to satisfy their curiosity regarding the strange people of other lands through the eyes of others more fortunate. These four volumes are admirable helps in this direction. The first takes us to Nigeria in the days when West Africa had hardly been touched by civilising influences, and a more hair-raising record of actual conditions has not been published for many years. Mr. Hives was a District Commissioner on the upper reaches of the Cross River in Nigeria. Happily for him, he was used to roughing it: he had spent seventeen years in North Queensland and other colonies—and the governing, with a mere handful of native police, of a vast district dominated by savage customs called for rare resource and courage. His special work of suppressing the Ju-ju cult, a horrible affair of diabolical priests and human sacrifice, showed Mr. Hives to be an administrator of great determination. Such men have rescued natives from superstitious beliefs and practices in many parts of the Empire, and this record—admirably set down by Mr. Lumley—is a reminder of the beneficent influence of British rule.

Not all primitive people, fortunately, spend their lives in terrible rites. Mr. Driberg takes us among the Didinga, a pastoral Sudanese tribe, and his intimate studies of their life and habits, the work of an acute observer, are a helpful addition to ethnological literature. The name "People of the Small Arrow" is derived from the miniature arrow used by the people for bleeding their cattle.

**In the Middle and Near East.**

The two other volumes have strong political interests besides giving admirable pen pictures of Arabs, Turks, and Syrians. Ameen Rihani is an acute observer and writes with sympathy of the lives and ways of the people of the "Al-Hijaz." He passes on to his readers something of the mysterious glamour of Mecca, Al-Medinah, Jeddah and other cities. This book, with admirable illustrations and maps, can be cordially recommended to all who seek clear knowledge of the problems of the Middle East.

Coming to the Near East, Captain Armstrong also reveals himself as a close student of the post-war situation in a part of the world vitally affected by the changes which the war has brought. As a delegate of the Commission for the Assessment of War Damage, he has ample opportunities for his shrewd and observing eye. From Beyrouth he journeyed to Damascus, went back through the country of the Maronites, and then passed from Tripoli to Lattakia, and the mountains of the Nusari. Afterwards by way of Antioch, Aleppo and Alexandretta, he went to Turkey and spent much time in the villages of the Taurus and the Anatolian plateau before reaching Angora, the capital. But what many will enjoy most is Captain Armstrong's gift of narrative, of which one delightful example is his tale of Persian carpets, real and faked:—

"Some woman spent a lifetime making that," said Ali Bey, touching a Persian carpet, "or perhaps her mother started it and she finished it as her dowry. It took many years to make and many more years of use to tone its colours. Now I can only pay for a few weeks' work and I must wash the carpets with sulphuric acid to soften them and chloride of lime to tone the colours. That will make them brittle, but you Europeans will not wait a lifetime until use has made the carpets pliant and mellow. You want them ready and beautiful and we must fake them."

The reader may not always agree with Captain Armstrong's conclusions, but no one can deny his fine sense of dramatic writing.



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A Rihani

Cutting from Glasgow Herald

Issue dated 6 2 30

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## TRADE WITH RUSSIA

### MISS WILKINSON'S APPEAL

Miss WILKINSON (Middlesbrough, E.—ab.) moved "That in view of the grave ate of unemployment in the country, parcularly in the heavy industries, and the nperative need for new markets for British oods, this House is of the opinion that the overnment should energetically explore very avenue which will lead to increased ade with the Russian Soviet Republic, and hat in order to put this trade on a stable asis a commercial agreement should be rranged between the two countries at an arly date."

Declaring that British bankers were turnng down Russian credit, "the best security n the world," she appealed to the Governnent to take the question of trade with ussia into its own hands.

"I want to remind them," she said, "that ney are a Labour Government, and are not ent here by bondholders, but by the votes f working men and of an enormous perentage of the unemployed. When the time omes—I hope it will be distant—for Ministers to go to the country, it will be no se saying the question could not be settled y them. It not only can be done—it must e done by the Government."

EXECUTIONS DENIED.

Alluding to the report of the execution of 00 Russian ex-officers, Miss WILKINSON aid she had the best authority for saying t was untrue.

Questioned from the Opposition side as to ner grounds for this statement, she replied —"Telegrams received at the Russian Embassy from the Moscow authorities with nstructions to contradict the story."

Mr HORRABIN (Peterborough—Lab.) econding, said the stories of Russian atrociies belonged to the cinema world rather han to the world of facts.

### BASED ON GREAT ILLUSION

Sir HILTON YOUNG (Sevenoaks—U.) said hat what he so deeply deplored about the Russian movement within the Labour Party was that it was based on a great illusion and could only lead to waste of money, time, and effort. The illusion was that Russian trade could provide any great remedy for our industrial difficulties. The bitter fact was that before the war, taking a five years average up to 1913, our imports from Russia were less than six per cent. of our total and our exports to Russia less than three per cent. It was idle in face of these figures to entertain hopes such as were constantly indicated in speeches of Labour members. Part of the pre-war trade had been recovered, but in present conditions no one could suppose that the former figures could ever be reached.

**Two things might serve to increase trade with Russia—one was the restoration of Russian credit by the recognition of obligations, and the other was to abolish the existing monopoly which made ... difficult and to restore initiative**

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THE MANCHESTER GUARDIAN, MONDAY

# LETTERS TO THE EDITOR

January 22, 1934

## PALESTINE AND THE ARABS

### The "Agreement" of 1916

*To the Editor of the Manchester Guardian.*

Sir,—Copies of your recent issues containing a discussion of the Arab-Jewish problem in Palestine between Mr. Israel Cohen, of the Zionist Organisation, and "G. F. H." have reached me in these hills, and I should be glad if you will allow me to say a word on the subject.

"G. F. H." has quoted from my book "The Kings of Arabia," in connection with the promises made by the British Government to the Arabs, the first article of the agreement that was concluded between Sir Henry MacMahon, then British Resident in Cairo, and the late King Husein, then Sherif of Mecca. Mr. Cohen in his reply says that the article "is no proof of the existence of a treaty," and that "it merely indicates that there is or was a document concerning the precise character and authorship of which the Arab writer is discreetly silent."

Evidently Mr. Cohen has not read my book or he would not have made this statement. The correspondence between Sir Henry MacMahon and King Husein led up to the agreement, and the promise of the British Government "to help in the formation of an Arab Empire, independent in its internal and foreign affairs, &c.," is plainly stated. The boundaries defined in that agreement are also unmistakable. It should further be noted that the first article ends with the words "the colony of Aden is not included in this State," while the western boundaries, the Red Sea and the Mediterranean, are conclusive. If Palestine were not to be included in this proposed State, the River Yarmuk, and not the Mediterranean Sea, should have been the western boundary line, and the Holy Land would have been mentioned with Aden in the exception.

As to the authenticity of the document, no one who has seen King Husein's copy, which he showed me, together with the correspondence, will doubt that it is official. But I would say again what I have repeatedly said in my speeches in the United States and in my writings on the subject, that if the document is not authentic the British Government ought to say so and make the whole matter clear.

But the British Government, in spite of the repeated demands of members of Parliament to make public the Husein-MacMahon correspondence, have remained "discreetly silent." It is, therefore, fair and just to say that so long as the silence of the British Government is maintained the Arabs have a perfect right to consider the Husein copy of the agreement, which I have faithfully transcribed and rendered in my English book "Around the Coasts of Arabia," as well as in my Arabic book "The Kings of Arabia," is official and authentic.—Yours, &c.,

AMEEN RIHANI.

Freiké, Mt. Lebanon, Syria,
January 9.

THE OPPOSITION IN

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OUT OF THE EAST.

Ameen Rihani, not so long ago of Brooklyn the Unblest and still freshly remembered of the thirsting Pleiades of Manhattan, sends me a message of love and peace from Lebanon the holy, where he takes his ease with a pair of Black Eyes beside him and the Syrian version of a stein at his elbow, amid the calm of the cedars. 'Tis a picture to ravish with envy the soul of a poor devil chained to a hopeless grind! All is well now with Ameen, happily reunited to the source of wisdom and poetry. Only in an occasional bad dream doth his affrighted ear catch the accursed clang of Brooklyn's cable cars and these with all the rest of western civilization he devotes with pious zeal to Eblis. Another draught at the fountain of poesy, another look into those Black Eyes which hold all that a wise man seeks to know of happiness—and the abhorred vision is gone.

Not exclusive is Ameen in his regained felicity and content, for he bids me come out and join him under the cedars—it never occurred to his poetic soul that, being a poet like himself, I might not have the Price. Indeed nothing could be more cordial than his invitation to share with him in the peace which this rude western world is impotent to give. Would I might drop all my cares and obey the kindly summons of my brother poet!

Ille terrarum mihi praeter omnes
Angulus ridet!

There sits Ameen, the thrice-fortunate, crowned with laurel, not unsolaced with love and happy in the three gifts of Abul-Ala—a rose, a bulbul and a jug of Omarian inspiration. And to me in my far distant and joyless scene, graced with no laurel, to whom the genial spirit of Omar [illegible]ells only booze and for whom love signifies but a leaden [illegible]s without wings—he sends this salutation, with which [illegible]ould fain console myself: "I greet you with nothing [illegible] than a strip of sky, a bunch of stars, a corner of Al-Jannat, and a cloud of incense redolent of ambergris and musk."



آثار

THE CHAUTAUQUAN DAILY — Friday, July 25, 1930

"A good poet was, and is still, the chief pride of a tribe. He had a power that was second only to the ruling prince. Every tribe had its poets, who, in its estimation, were superior to all others. This gave rise to poetic rivalries and poetic contests from the different tribes came to be judged. The poems that won the prizes at Souq 'Ukaz, we are told, were written on parchment in gold and suspended on the walls of the Kaaba. Hence their name the Mu'allaqat, the suspended.

"These poems have retained for fourteen hundred years their standard of excellence, and they are read today as classics. The dominant spirit of the Suspended Poems is reality. The poets sang only what they themselves had experienced. With intensity of feeling, however, and a glowing imagination, they make the world of the senses seem as romantic as the dream world."

Mr. Rihani read two selections from poets of this first period: Umru ul-Qais, undoubtedly the greatest of the pre-Islamic poets; and 'Amr ibn Kalthoum. The speaker continued:

"There are three other periods, according to the academic division. The second period includes those poets that were contemporary with the Prophet; and there are pagans, Christians, and Moslems among them. Their poetry is not superior to that of the pre-Islamic poets, but it is broader in scope and more refined in expression.

"This refinement was stretched almost to the breaking point in the third period. There are vacancies in the polished line, insincerities in the chiselled phrase, impossibilities of thought and feeling in the eloquence of the performance. It was the period of sophistication; of forced moods, of assumptions and insincerities. This period extends through several centuries, from the ninth to the fifteenth, and includes three or four indisputably great poets.

"From the fifteenth to the second half of the nineteenth century, during the rule of the Turks, Arabia produced no poets of note. But in the second half of the nineteenth century there was a revival of Arab culture in Egypt, and this revival has since spread to Syria and is now evident in Iraq and Palestine, in fact thruout the Arabic-speaking world. The poets of this, the fourth period, are called the Moderns. And they are so modern as to include in their innovations free verse." In connection with this, Mr. Rihani mentioned that he had translated into Arabic some of the poetry of Walt Whitman.

"Having mentioned briefly the four periods of Arabic poetry, I must add that the Arab poets of Andalusia deserve to be classed by themselves. They form, in my opinion, a separate period, which bridges in a way the third and the fourth. They are the most original in form and technique. They evolved those lyric stanzas that were later adopted by the Italians and the French in the ballade and the sonnet.

"It is not easy to say who are the greatest poets of the different periods. But there is no disagreement about the greatest poet of the first period, Umru ul-Qais, or the two greatest poets of the third period, Al-Mutannaby and Abu'l-Ala.

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March 16th, 1932.

# A BAGHDADI'S DIARY.

Baghdad, Wednesday.

We were glad to have a visit the other day from Mr. Amin Rihani, a well-known Arab writer whose books are widely read in this country. Mr. Rihani writes in English in a most vivid, picturesque style, and his books on Arab lands are of exceptional charm and interest. Among his works are "Arabian Peak and Desert," "Around the Coasts of Arabia," and "Ibn Saud of Arabia." Another book gives an excellent account of a more recent visit to King Ibn Saud. Mr. Rihani has the confidence and friendship of many Eastern rulers, and no other writer has more intimate acquaintance with the tangled skein of Middle Eastern politics. I understand that he is now collecting material for a book on Iraq. He is staying at the Tigris Palace Hotel as the guest of H.M. King Faisal. Mr. Rihani has spent many years in America, and his books have always given me the impression that though he looks at the world through American glasses he has never lost sight of the Arab point of view. His book on Iraq will be awaited with keen interest.

* * * *

A number of Iraqi readers of

A Rihani

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*Cutting from* Yorkshire Post

*Issue dated* 24.1.30. Leeds

### An Arab on Arabia.

*"Around the Coasts of Arabia." By Ameen Rihani. (Constable, £1 1s.)*

Though Mr. Ameen Rihani, in the course of his voyagings round Arabia, saw at least the fringe of the Arabia Felix, which formed a sort of second Atlantis for the ancients, the undertone of this book is unhappy. Not intentionally, may be, in spite of Mr. Rihani's disapproval of British policy in the Peninsula. The fact seems to be that the genius of the place is too strong even for one who, like himself, claims to be an Arab. It is impossible to write a cheerful book about Arabia—as it is to make a dull one. Nature is too dour: the climate too overpowering: Allah too austere.

But Mr. Rihani is a Christian and need not submit to Allah quite so comprehensively as the Faithful. And, [illegible]

Did that interview bring it to your mind that it had been stated at the meeting with Sir Alfred Fripp that the lady had lived with the Marquis before he married her?—I never believed that was said.

Did you think it was true that the Marquis had lived with the lady before they were married?—I had no means of judging whatever. I hardly knew these people.

Mr. Justice Horridge: You may have formed a view, and you are asked that question.

Lord Redesdale: Whether I formed a view—no, certainly not.

Mr. Goddard: Did you believe it was true that the Marquis had lived with the

A Rihani

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*Cutting from* Sphere

*Issue dated* 25.1.30.

*Around the Coasts of Arabia*, by Ameen Rihani. (Constable. 21s. net.)—This is a brilliant record of that troubled district whose twin hearts are the cities of Mecca and Medina, and whose mouth is Jeddah. The author spent much time with King Hussein, and thus got at close quarters with the secret springs of disturbance. A noted writer on Arabian folk-lore, the mentality of the people has no secrets from him.

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*Cutting from*— The Daily Telegraph

*Date of Issue* 17 JAN 30

### THE FRINGES OF ARABIA.

Around the Coasts of Arabia. By Ameen Rihani. (Constable. 21s.)

The American traveller who has already written a life of Ibn Sa'ud devotes the early chapters of his new volume to that potentate's defeated rival, King Hussein of the Hejaz. Mr. Rihani visited Hussein at Jidda after the war, and was so much impressed as to proceed on "my national mission, seeking to pave the way for an understanding between his Majesty and the other ruling princes of Arabia." The self-imposed mission had, of course, no success. The last thing that the Arab chiefs would dream of is friendly co-operation; Arab unity is a fantasy that appeals only to romantic souls in the West, like the author. But it gave him a motive for visiting the Idrisi of Asir, the Sultan of Lahej, near Aden, and, after a journey across the desert to Riadh, the rulers of Bahrein and Kuwait in the Persian Gulf.

Mr. Rihani describes these little-known places pleasantly. Bahrein, with its pearl fishery, impressed him by its prosperity. He comments freely but not unkindly on the British Protectorate which has been gradually extended over the southern coast of Arabia and part of the way up the western shore of the Persian Gulf, with evident advantage to all concerned. The policy of giving small stipends to local chiefs, as he observes, is much cheaper than a complete occupation would be. By contrast, he points out that Asir under its independent potentate, "a black pontiff and prince, a negro sovereign who ruled a million Arabs," is a centre of the slave trade.

The author asserts that Taiura, on the French Somali coast, is another black spot, because the native Sultan enjoys autonomy under French protection. "Patrolling the Red Sea is not enough. Rescuing slaves and freeing them is not enough. But hang one slave-dealer in Victoria-square in Aden, and see what will become of the slave traffic in Tihamah, in Al-Hijaz, in all Arabia."

RIHANI, A. *Around the Coasts of Arabia.* Demy 8vo (8¾×5⅝). 32 illus. xii, 364 pp. Constable. 21/
A new book by the author of *Ibn Sa'oud of Arabia.* An authentic record of adventurous experience in a strange land, and an account of the habits and lives of the people of "Al-Hijaz."

International Press-Cutting Bureau,
51, Red Lion St., London, W.C.1.

Extract from
**PUBLISHER & BOOKSELLER,**
London.

Date 3 JAN 1930

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Cutting from Daily Telegraph

Issue dated 17 1·30

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Cutting from Times

Issue dated 19 1 '30

AROUND THE COAST OF ARABIA, by Ameen Rihani (Constable; 21s. net), is the work of an experienced traveller and author in a land which has inspired some of the best of our travel books and still presents opportunity for fresh investigations. The author discusses politics and people, customs and manners. He spent some time with King Hussein in the Hejaz and was thus able to get into close touch with affairs. His outlook is broad and enlightened and his narrative should be of help to the student of the East.

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Cutting from Truth

Issue dated 5.2.30

**Arabia and the Near East.**

Two books that may advantageously be read side by side are "Around the Coasts of Arabia," by Ameen Rihani (Constable. 21s.), and "Turkey and Syria Reborn," by Harold Armstrong (Lane. 15s.). Those who have read Ameen Rihani's "Ibn Sa'oud, His People and His Land," will not need to be told how completely *au fait* he is with the Bedu (as it seems now the fashion to spell them), their various problems—religious, political, social—and, above all, their mentality. Of this we have abundant evidence in the present work, which describes the author's visit to ex-King Husein in the Hajaz, as well as his many other interesting experiences by the way.

Captain Armstrong also knows his Near East intimately, but the record of his Syrian experiences is much more objective and narrative than psychological. He is very severe on the harsh administration of that country by General Sarrail, for whom he has not a good word to say, and his remarks on Damascus, both from the residential and every other point of view, are scathing in the extreme.

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Cutting from Scotsman: Edinburgh

Issue dated 27.1.30

ROUND THE COASTS OF ARABIA. By Ameen Rihani. 21s. net. London: Constable.

This keenly interesting book of travel through regions of Arabia little visited by Europeans is the work of an author long recognised as an authority on Arabian folk-lore, and well qualified from long residence among the nomadic tribes to consider their history and their institutions from the native point of view. It recounts in a narrative at once instructive and enjoyable to read its author's experiences while travelling under the protection of King Husein in the Hijaz, the country that includes within its boundaries and on its coasts many famous Oriental cities, the most conspicuous among which is Mecca. Then it goes on to recount his travels with the Idrisi in Asir, among the Sheikhs of Kuwait, and the Sheikhs of Bahrain, and, lastly, in Aden and the Protectorates. Always interesting in its descriptions of the manners, customs, traditional religious ceremonies and observances of the many different wandering tribes, and of the inhabitants of the large cities which are passed in review in the book's course, it is especially so in its comments by the way on the relations between the Arabian Princes and the British Government both before and after the war, and on the various stages of the political agitation known as the Pan-Arabian movement. It is well illustrated with a numerous and skilfully selected furnishing of photographic pictures, and forms a valuable addition to the literature which describes at first hand the life of Arabia at the present day.

Telephone: Holborn 4343. Telegrams { Bookstalls, Estrand, London

Ameen Rihani

**W. H. SMITH & SON,**

**Strand House, London, W.C.2.**

**PRESS-CUTTING DEPARTMENT.**

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Cutting from Daily News

Issue dated 16. 1.30

# A TRAVELLER IN ARABIA.

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No good story is passed by. The author tells us how he met a lady who

**DICKENS IN YOUTH.**
**From "The Man Charles Dickens," reviewed to-day.**

had once seen, not a mermaid, or a merman, but a mermonkey! "It had a head like a monkey's, a thorax like a human being's, while the rest of the body was that of a fish. . . . . The strength of forty men was required to pull it out of the water." The same lady had a flair for oceanography. She knew why the Red Sea was called Red. It appears that it is not red always, but "only in the spawning season and in places where the sea swarms with gold fish, which glisten in the pellucid water and impart to ...

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International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from
Glasgow Herald

- 6 FEB 1930

Date

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International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from
Yorkshire Post
Leeds

29 JAN 30

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# THE COLOURED COUNTRIES

## Three Experts and an Amateur

JU-JU AND JUSTICE IN NIGERIA. Told by Frank Hives and Written down by Gascoigne Lumley. 12s 6d net. (London: The Bodley Head.)

TURKEY AND SYRIA REBORN. By Harold Armstrong. 15s net. (London: The Bodley Head.)

AROUND THE COASTS OF ARABIA. By Ameen Rihani. 21s net. (London: Constable.)

THE COLOURED COUNTRIES. By Alec Waugh. 18s net. (London: Chapman and Hall.)

From travel, perhaps more noticeably than from other varieties of experience, you get what you put into it. These four books, the record of the experiences of three experts and an amateur, are interesting to read concurrently or consecutively, for, apart from what is to be learned from them of lands and peoples, they afford a measure of the personality of each traveller.

Mr Hives is an expert of the most straightforward sort. He went to Nigeria, confessedly knowing little about it, when the colony was a difficult place. Much of the country, inhabited by savage and scarcely-known tribes, had still to be opened up, and it was by the work of pioneers such as he that the "peaceful penetration" of the land and its people was carried out. Mr Lumley has written his book for him, from conversations and diaries, in a manner that fits the matter. Mr Hives went about his job simply and honestly, and that is how his work is recorded here. It was difficult and dangerous work, for very often, as in approaching some new tribe, he had no opportunity of gaining except empirically a knowledge of the psychology of the people he had to deal with. His motto was, "One never gets anywhere without taking risks," and the practical results of its application were his destruction of several of the Ju-Jus, the religious cults by which the crafty Aro tribe terrorises whole districts—to their own considerable profit. Here is the reality of countless boys' stories of the days before the motor car, the aeroplane, and wireless changed the world and its heroes.

### *The New Turkey*

Captain Armstrong is an expert of another sort. He was closely in touch with events in Turkey immediately after the war, and in 1927 returned to Syria and Turkey as one of the delegates whose duty it was to assess the war damage suffered by allied subjects once resident in these countries. There is a double interest in his book. There is the interest of a man who can write adequately and intelligently of things observed, and there is the interest of an expert who can count up the gains and losses that have resulted from Mustapha Kemal's dictatorship over Turkey, only the obvious part of which—the superficial Weternisation—can be noted by a distant observer. Mustapha Kemal, Captain Armstrong believes, has destroyed without creating. The corrupt Ottoman Empire is gone, and with it religious belief and observance; and as yet nothing definite has taken the place of these things. The dictator his Ministers, his Governors of Provinces have drive and energy, but these short-circuit themselves against the inefficiency of junior officials and the impenetrable ignorance of the people. The hope of Turkey would seem to lie in its education of the next generation in the ideas and ideals of thinking self-government.

In Mr Rihani we have an expert of yet another sort. He is an American Syrian and an authority on Syria. His book, interesting as it is, would have been more readable had it been reduced by a third of its 360 pages. On his travels he spent a considerable time as the guest of ex-King Husein of the Hijaz, and details—sometimes, however, at confusing length—political moves and countermoves, which Captain Armstrong, whose territory at times overlaps his, summarises more briefly and perhaps as penetratingly. Mr Rihani's travels and his narrative cover several lesser known States, and end at Aden and the Protectorates. His descriptions of Aden and of British policy there form one of the most interesting parts of the book.

### *An Amateur*

Mr Waugh is the amateur so far as travel is concerned, though far from that as a writer. In the countries he visited he was not staying long enough to "see things from the inside." He, more than the three experts, was dependent for his enjoyment on the amount of personality he brought into his travelling. The thing about travel, as he says, "is not so much that one sees the world through it, as that one comes to a whole new series of sensations that are to be won to nowhere else." And these sensations Mr Waugh found at sea, in Tahiti, in Martinique, in Siam, in Ceylon, in the West Indies, and in the New Hebrides. He is a companionable traveller, with an eye for the small adventures of the day and the knack of analysing the various peoples whom he visited, and of generalising shrewdly on the policies and ways of life of the European protectors of his "coloured countries." His book has many felicities.

Telephone: Holborn 4343. Telegrams { Bookstalls, Estrand, London

Ameen Rihani

# W. H. SMITH & SON,

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International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from
Glasgow Herald

-6 FEB 1930

Date ..............

## NAVAL PROGRAMMES

### THE CANCELLED CRUISERS

Rear-Admiral BEAMISH (Lewes—U.) sked what had led up to the decision of he Government to cancel the building of our cruisers, four destroyers, three submarines, and other small craft which were ncluded in the programmes of 1928-29 and 929-30.

Mr ALEXANDER (First Lord of the dmiralty) said—"The decisions referred to ave been come to in pursuance of the eclared naval policy of the Government, a ull statement of which was made by the rime Minister on July 24 last. His statenent made it clear that as progress was nade with that policy reductions of the resent new construction programme, by vay either of suspension or cancellation, vere probable.

**After the fullest and most thorough examination by the Government of our naval needs and also the consideration of the economic use of public money, the Government consider that the revised provision now made is adequate.**

Rear-Admiral BEAMISH asked if the dmiralty had been consulted, and Mr LEXANDER said the naval position had een fully reviewed, and the Government ad come to that decision, and were conident of the support of the majority of the eople of the country.

### ESTIMATED SAVING ON NEW CONSTRUCTION

Mr ALEXANDER stated in reply to Mr Hore-Belisha (Devonport—Lib.) that the total estimated direct financial saving on new construction, due to the abandonment of two cruisers, three submarines, four destroyers, two sloops, and the netlayer included in the Navy Estimates, 1929, new programme as originally laid before Parliament, is £6,500,000.

None of the cancelled ships had been ordered, and no compensation was therefore payable in respect of them.

### ALLOCATION OF ORDERS.

Orders for the ships remaining in the programme were now proposed to be allocated as follows:—

**Cruiser—Devonport Dockyard.**
**Two destroyers—Portsmouth Dockyard.**
**Four sloops (of which two have bee[n] ordered)—Two Chatham, two Devonport**
**One leader and two destroyers — Contract.**

A decision respecting the three submarine[s] remaining in the programme is held i[n] abeyance pending conclusions of the Londo[n] Naval Conference.

### ALTERNATIVE WORK FOR ROYA[L] DOCKYARDS

Mr ALEXANDER informed Sir Nichola[s] Grattan-Doyle (Newcastle, N.—U.) that alte[r]native work for the royal dockyards follow[-]ing upon the reduction in the naval buil[d]ing programme was under consideratio[n]. So far it had been found possible to gi[ve] effect to decisions without reducing doc[k]yard employment.

Colonel J. GRETTON (Burton—U.) ask[ed] ...

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International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from
Yorkshire Post
Leeds

29 JAN 30

Date ..............

## An Arab on Arabia.

"*Around the Coasts of Arabia.*" By *Ameen Rihani.* (*Constable, £1 1s.*)

Though Mr. Ameen Rihani, in the course of his voyagings round Arabia, saw at least the fringe of the Arabia Felix, which formed a sort of second Atlantis for the ancients, the undertone of this book is unhappy. Not intentionally, may be, in spite of Mr. Rihani's disapproval of British policy in the Peninsula. The fact seems to be that the genius of the place is too strong even for one who, like himself, claims to be an Arab. It is impossible to write a cheerful book about Arabia—as it is to make a dull one. Nature is too dour: the climate too overpowering: Allah too austere.

But Mr. Rihani is a Christian and need not submit to Allah quite so comprehensively as the Faithful. And he has the advantage of one whose native language is Arabic, but who has acquired in the course of a life spent mainly in the United States a complete mastery of English. How well he writes is at once obvious: how interestingly anyone will find who accompanies him on board the Dakhalieh which takes him from Suez and the fleshpots of Egypt to Jedda, the end of his first stage.

There he met King Hussein, then still King of the Hejaz, who entertained him with the true Arabian hospitality. He sympathised with the royal grievances against Downing Street—not altogether ill-founded grievances, one may add—enjoyed the royal dinner parties, and in his Majesty's absence drank whisky with the royal entourage. Prohibition was as pressing a problem in the holy land of Islam as in the U.S.A.

"One of the King's secretaries once lost his job because while packing to return to the Holy City a bottle dropped out of the bag in the presence of the King. But as soon as His Majesty was out of the city gate, Jedda began its celebrations. The bottles came out of the chests, the lute and the tambourine were uncovered, and he who had a voice gave it in the freedom of the night. The King is gone to Mecca, Allah be praised!"

Decidedly a book to read—even if one feels no particular magic in the Beduin and their ways.

H. E. W.

Telephone: Holborn 4343. Telegrams { Bookstalls, Estrand, London.

A Rihani

# W. H. [S]MITH & SON,

Strand Hou[se, Lon]don, W.C.2.

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*Cutting from* Nottingham Guardian

*Issue dated* 13.1.30

Among other notable issues by Messrs. Constable for Wednesday a note should be made of "Around the Coasts of Arabia," by Ameen Rihani; "Colonel William Smith and Lady," by Katherine Metcalf Roof; and "The Man Charles Dickens," by Edward Wagenknecht.

Telephone: Holborn 4343. Telegrams { Bookstalls, Estrand, London.

Ameen Rihani

75

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Strand House, London, W.C.2.

**PRESS-CUTTING DEPARTMENT.**

Advertisements may be inserted in all Newspapers and Periodicals at Home and Abroad through any Branch of W. H. Smith & Son.

*Cutting from* Publishers Circular

*Issue dated* 11.1.30

Around the Coasts of Arabia, by Ameen Rihani. An authentic record of adventurous experience in a strange land, and an account of the habits and lives of the people of "Al-Hijaz." Maps and 32 illustrations.—(*21s. net; Constable, Jan.* 16)

**International Press-Cutting Bureau,**
**51, Red Lion St., London, W.C. 1.**

Extract from

Nottingham Guardian

Date 13 JAN 1930

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**International Press-Cutting Bureau,**
**51, Red Lion St., London, W.C.1**

Extract from

Inverness Courier.

31 JAN 1930

Date

Ameen Rihani, who has written for Constable "Around the Coasts of Arabia," found in Jeddah a lending library which had a new Arabic translation of the "Memoirs of Margot Asquith." An even more popular book was Carlyle's "Heroes and Hero Worship," which, also, was in translation.

**INTERNATIONAL PRESS-CUTTING BUREAU**
**51 RED LION ST., HIGH HOLBORN, LONDON, W.C.1.**

Extract from

# "The Scotsman"

EDINBURGH

Date 27 JAN 1930

*(See information overleaf.)*

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This keenly interesting book of travel through regions of Arabia little visited by Europeans is the work of an author long recognised as an authority on Arabian folk-lore, and well qualified from long residence among the nomadic tribes to consider their history and their institutions from the native point of view. It recounts in a narrative at once instructive and enjoyable to read its author's experiences while travelling under the protection of King Husein in the Hijaz, the country that includes within its boundaries and on its coasts many famous Oriental cities, the most conspicuous among which is Mecca. Then it goes on to recount his travels with the Idrisi in Asir, among the Sheikhs of Kuwait, and the Sheikhs of Bahrain, and, lastly, in Aden and the Protectorates. Always interesting in its descriptions of the manners, customs, traditional religious ceremonies and observances of the many different wandering tribes, and of the inhabitants of the large cities which are passed in review in the book's course, it is especially so in its comments by the way on the relations between the Arabian Princes and the British Government both before and after the war, and on the various stages of the political agitation known as the Pan-Arabian movement. It is well illustrated with a numerous and skilfully selected furnishing of photographic pictures, and forms a valuable addition to the literature which describes at first hand the life of Arabia at the present day.

**International Press-Cutting Bureau,**
**51, Red Lion St., London, W.C.1.**

Extract from

THE SPHERE.
LONDON

25 JAN 1930

*Around the Coasts of Arabia*, by Ameen Rihani. (Constable. 21s. net.)—This is a brilliant record of that troubled district whose twin hearts are the cities of Mecca and Medina, and whose mouth is Jeddah. The author spent much time with King Hussein, and thus got at close quarters with the secret springs of disturbance. A noted writer on Arabian folk-lore, the mentality of the people has no secrets from him.

**International Press-Cutting Bureau,**
**51, Red Lion St., London, W.C. 1.**

Extract from

New York Herald Tribune

23 FEB 1930

TRAVEL AND SPORT

CAPTAIN SCOTT. By Stephen Gwynn. Harper. His search for the South Pole, which ended in his death.

DEAD TOWNS AND LIVING MEN. By C. Leonard Woolley. Oxford. Adventuring into the buried cities of the ancient world.

AROUND THE COASTS OF ARABIA. By Ameen Rihani. Houghton, Mifflin. An Oriental with an Occidental education views the Arabs.

THE ROARING VELDT. By Gretchen Cron. Putnam. In the African big game country.

TERRY'S GUIDE TO MEXICO. Houghton Mifflin. Standard guidebook, revised edition.

76+

International Press-Cutting Bureau,
51, Red Lion St., London, W.C.1.

Extract from
NEW STATESMAN, London.

18 JAN 30
Date..........................

FROM THE RED SEA TO THE PERSIAN GULF

Around the Coasts of Arabia. By ... 21s.

It is nearly two years since M... reviewed in these columns) his ad... and the Wahabis. The present bo... as its predecessor, we think, partly... and importance of its subject-matt... be rather more of a scrap-book. ... scraps are on the whole very good. ... with an inclination at times to be ... descriptive power. He also has the ... knowledge of both the East and th... Syrian Arab, and his home is in Ne... his comments will make excellent r... student of politics and sociology and ... stories. He saw the cities of many m... from Jeddah in the Hejaz to Kuwai... Gulf. He met princes and poets an... slavers, native and foreign officials, ob... ceremonies, rejoiced in the beauties of...

James Ramsay ... Agnes Ha... Philip Snowde... (C. E. Be...) The subjects ... other a Yorks...

The Imam ... know whether ... to hear of the ... of America w... political syst... spend too m... Would it not ... a king? The ... Life in Tih...

...ver. He also has the advantage, as a critic, of a ...both the East and the West, for he is by birth a ...and his home is in New York. His journeys and ...will make excellent reading alike for the serious ...tics and sociology and for the mere lover of travel ...w the cities of many men and knew their minds— ...n the Hejaz to Kuwait at the top of the Persian ...t princes and poets and pearl-fishers, soldiers and ...and foreign officials, observed strange customs and ...joiced in the beauties of Nature and groaned under ...ts that she provides so liberally round about

...es with whom Mr. Rihani consorted, the chief was ... This was in the summer of 1922, before the wreck ...n's fortunes. Husein seems to have been a genial ...the intervals of playing practical jokes on two ...were his favourite butts, he opened his mind fairly ...uest. His mind, as Mr. Rihani judged it, was not ...mbitions. He had some of the qualities of a ruler, ...sh upbringing (he spent his early years in Constan- ...Abdul Hamid) did not fit him for the role of ...then controlling all the Arab lands. He was, of ...pointed in the British—grossly betrayed by them, ...any others not unreasonably thought—and he was ...his representatives and by his own sons in Syria. ...more favourable circumstances, Mr. Rihani argues, ...er have made a success of an Arab Empire. He was ...and stubborn; he had a foolish contempt for ...neers (including the formidable Ibn Saoud); he ...n with a religious bee in his bonnet, and such a man ...e a country so divided by religions and sects as

...Hejaz Mr. Rihani went down the coast of Tihamah ...here he had a diverting interview with the Imam, ...surfeit of sun and of "oozy." An "oozy" is a lamb ...rice and raisins and boiled eggs and roasted whole, ...icacy was served to Mr. Rihani every day with the ...at well over 100°. We are only surprised to hear that

66

International Press-Cutting Bureau,
51, Red Lion St., London, W.C.1.

Extract from
BOOKMAN.
New York, U.S.A.

JUNE 1930

## A Variety of Scenes

BY ARTHUR BARTLETT MAURICE

757

As an appetizer for any "Bon Voyage" paper, Irvin S. Cobb's *To Be Taken Before Sailing* (Cosmopolitan. $1.00) fits admirably any plans and scheme of travel. It is the preliminary *canapé* stimulating the mental palate for the more substantial literary courses that follow, and it supplies its own cocktail—cocktails, rather—without violation of any constitutional amendment. Mr. Cobb's aim in this little book of forty-odd pages is to tell his compatriots what not to see. At times it stirs to controversy. For example, the reviewer, seeing something of himself in the "well-meaning ass" of the allusion on page thirty, is inclined to write to Mr. Cobb to take issue with his advice. Probably he will do so. But that is of no importance. What counts is that *To Be Taken Before Sailing* is good Irvin Cobb.

There is a political angle to Ameen Rihani's *Around the Coasts of Arabia* (Houghton, Mifflin. $6.00). In the stress of war the British Government encouraged the dream of an Arab Empire that was to be completely independent in its internal and foreign affairs. In January 1916, through Colonel Lawrence, Downing Street agreed in Article I of the Five Articles to help in the formation of such an Empire. Today the British hold Palestine, and the French hold Syria; the dream is shattered, and the picturesque King Husain, though once destined to rule the "Arab Countries", is an exile.

But there are many angles besides the political to Mr. Rihani's comprehensive book. In its pages the East and the West at once blend and conflict. The narrative abounds in strange exchanges of views. For example, in Jeddah the author found the book-loving Sheik Muhammed. In the house of the Sheik the two talked of books and the lending of books. "The Book of the English Lady Who Described the English Court and Nobility" was the host's ornate title for *The Memoirs of Margot Asquith*, which had been recently translated into Arabic. Just why this volume was thus translated, or what strange psychology caused it to become so popular in a country in which there are few, if indeed any, counterparts of the brilliant and provocative Countess of Oxford and Asquith must, in itself, throw an interesting light upon this business of best sellers "east of Suez".

But dearest of all the Sheik's treasures was his copy of Carlyle's *Heroes and Hero-Worship* in an excellent Arabic translation. He accepted that book as gospel, or rather, Koranic truth. He was curious to know more about this philosopher of the English, and the guest told of a visit to Carlyle's house in Cheyne Walk, Chelsea, and of the familiar double-walled room which ensured silence for the worker. "Had he come here amongst us," said a listener, "we would have invoked the great Allah to silence even the simoon for his sake." In that comment East and West and the book are in epitome.

65

INTERNATIONAL PRESS-CUTTING ...
51 Red Lion Street, London, ...

Extract from
Daily Record and Mail
GLASGOW.

...TRAIT OF A CHINESE LADY ... dy Hosie. 8vo. New York: W... ...rrow & Co. $5.
... study of life among the Chi... ple today, centring in the ... it of a particular family.

THEY CLIMBED THE ALPS. By ... Muller Jr. 8vo. New York: Jon... Cape and Harrison Smith. $3.50.
An account of mountaineering ... ventures.

AROUND THE COASTS OF ARABIA ... Ameen Rihani. 8vo. Boston, M... Houghton Mifflin Company. $6.
An account of the author's j... neys through the Arab States.

HOT COUNTRIES. By Alex Waugh. New York: Farrar & Rinehart. $3...
An account of wanderings in ... tropics, with woodcuts by L... Ward.

...monarch and gives considerable information regarding Arabia. He describes several of the little nations and tells in detail of the different tribes, religions and customs that exists in these countries. Visits were paid by the author to many of the mysterious cities that exist in that portion of the world. The book will help its readers to understand in no small measure some of the problems of the east.

76

International Press-Cutting Bureau,
51, Red Lion St., London, W.C.1.

Extract from
NEW STATESMAN, London.

18 JAN 30
Date..........................

# FROM THE RED SEA TO THE PERSIAN GULF

454

**Around the Coasts of Arabia.** By Ameen Rihani. Constable. 21s.

It is nearly two years since Mr. Rihani published (and we reviewed in these columns) his admirable account of Ibn Saoud and the Wahabis. The present book will not rank quite so high as its predecessor, we think, partly because of the lesser interest and importance of its subject-matter, partly because it tends to be rather more of a scrap-book. But if it is a scrap-book, the scraps are on the whole very good. Mr. Rihani has a lively style—with an inclination at times to be high-flown—and considerable descriptive power. He also has the advantage, as a critic, of a knowledge of both the East and the West, for he is by birth a Syrian Arab, and his home is in New York. His journeys and his comments will make excellent reading alike for the serious student of politics and sociology and for the mere lover of travel stories. He saw the cities of many men and knew their minds—from Jeddah in the Hejaz to Kuwait at the top of the Persian Gulf. He met princes and poets and pearl-fishers, soldiers and slavers, native and foreign officials, observed strange customs and ceremonies, rejoiced in the beauties of Nature and groaned under the discomforts that she provides so liberally round about latitude 15°.

Of the princes with whom Mr. Rihani consorted, the chief was King Husein. This was in the summer of 1922, before the wreck of the old man's fortunes. Husein seems to have been a genial host, and in the intervals of playing practical jokes on two Ministers who were his favourite butts, he opened his mind fairly freely to his guest. His mind, as Mr. Rihani judged it, was not equal to his ambitions. He had some of the qualities of a ruler, but his Turkish upbringing (he spent his early years in Constantinople under Abdul Hamid) did not fit him for the role of freeing and then controlling all the Arab lands. He was, of course, disappointed in the British—grossly betrayed by them, as he and many others not unreasonably thought—and he was let down by his representatives and by his own sons in Syria. But even in more favourable circumstances, Mr. Rihani argues, he would never have made a success of an Arab Empire. He was old-fashioned and stubborn; he had a foolish contempt for his fellow Ameers (including the formidable Ibn Saoud); he was a Moslem with a religious bee in his bonnet, and such a man "cannot rule a country so divided by religions and sects as Syria."

From the Hejaz Mr. Rihani went down the coast of Tihamah to Jaizan, where he had a diverting interview with the Imam, as well as a surfeit of sun and of "oozy." An "oozy" is a lamb stuffed with rice and raisins and boiled eggs and roasted whole, and this delicacy was served to Mr. Rihani every day with the thermometer at well over 100°. We are only surprised to hear that it was a week before his stomach turned! But of the Imam one could hardly have too much. That black potentate, "Saiyed Muhammad ibn Ali ibn Muhammad ibn Ahmad ibn Idris,"

> was a man of huge proportions and a strangely composite physiognomy. The only negroid features, besides his colour, were his lips and perhaps his nose, which was not, however, emphatically flat. His broad forehead and his graceful hands might have been either Aryan or Semitic, and the only unpleasantness—an incongruity, considering his stature and his station—was his piping voice. He always wore smoked glasses; he sat cross-legged on the diwan; and he had a trick of emphasising his words with an "aha," which was not an improvement upon his voice. But he spoke Arabic perfectly, with eloquence and animation, and without an accent.

The Imam was deeply interested in America. He wanted to know whether Columbus was black or white. He was charmed to hear of the Red Indians, and asked whether the present king of America was an Indian. When Mr. Rihani had explained the political system of the United States, he observed: "They spend too much money there on the election of the President. Would it not be better to give him half that sum and make him a king? They will save millions of dollars, aha!"

Life in Tihamah, despite the villainous climate, appears to be a merry affair, for its inhabitants at least, for there is very little work and there are dancing parties almost every night. But there is also something else, which Mr. Rihani discovered to his surprise and indignation. Slavery still exists there, as it does in the Hejaz, in Hadhramout, and secretly even in Aden. It is true that the Arabs as a rule treat their slaves, especially the females, very kindly. It is also true that the Koran does not prohibit slavery, though it does proclaim the freeing of slaves to be a virtue. But this will hardly make what is going on in Arabia more tolerable to a civilised man. Mr. Rihani allows credit "to the British Government at Aden for patrolling the Red Sea and making a capture, every now and then, of a *sanbook* of slaves." But it does not, he complains, go as far as it should in stamping out the traffic. The French and Italian authorities on the African coast are even slacker, he argues. The port of Tajura, where the slaves are shipped, is "an autonomous territory enjoying French protection," and its ruler is a well-known slave-dealer, who is the friend of the French and is received with a salute of guns when he goes to Jibuti as the guest of the Governor. Whether this gentleman is equally honoured in Eritrea next door, Mr. Rihani does not say; but he does suggest that the Italian authorities there wink at scandals that they should and could abolish. He would like us to take strong measures and damn the consequences with France or Italy or any Arab Sultan who might be concerned. "Hang me a slave-dealer in Victoria Square in Aden," he says, "and see what will become of the slave traffic in Tihamah, in Al-Hijaz, in all Arabia."

Of Kuwait Mr. Rihani does not tell us very much. But he is much fuller on Bahrain, with its pearl fisheries, its American mission, its passion for polygamy, and its superlative donkeys, whose traditional food is sardines and dates, and which are now being displaced by the "mowtah," as the Arabs call the Ford car. Bahrain had a long and troubled history before it passed under British influence in the middle of last century, and became the "Indianised" thing that affronted Mr. Rihani's patriotism. Mr. Rihani has an ever vigilant eye cocked on the British in the East. This is not to say that he is unfair. We may not always agree with his criticisms and censures, but in general they are reasonable, coming from an Arab and an American, and sometimes they are undeniably just. In his concluding chapters—on Aden and the adjacent territories under British control—Mr. Rihani discusses British policy with a mixture of respect and chagrin. He does not quite like our method of paying stipends to the chiefs of tribes and petty States (stipends ranging from a hundred or two rupees a month to Rs. 3,280 in one case). But he admits that we are doing a service to the world by maintaining peace and the freedom of communications, and that to pay the sheikhs to be our agents in this work is a cheaper way—and perhaps a no more objectionable way—than quartering large British forces in the Peninsula.

International Press-Cutting Bureau,
51, Red Lion St., London, W.C.1.

Extract from
BOOKMAN.
New York, U.S.A.

JUNE 1930

Marseilles. Needless to say they were not popular with the two Bible tours on board. "In fact the reputation of Oklahoma Gertie, who was fat and forty, was completely ruined because she was seen by some of her Biblical Brethren in our company."

That spirit of flippancy the Schroeder-Peters Expedition carried round the globe by way of Russian Turkestan, Chinese Turkestan, Siberia, Manchuria and Japan. It bubbles in the narrative. But Kashgar proved to be the venturers' Carcassonne. They never reached it. Moreover they were denied the lot of the old peasant of the Gustave Nadaud poem; they never even beheld its towers and walls from afar. But in the exuberance of youth the disappointment was soon forgotten. After all, to bring home memories of Tiflis, Baku, Bokhara, Samarkand, Tashkent and Osh had been worth while; and at Osh they had been close to the goal of their dreams of the night when the moon was rising over Harkness.

Perhaps Mr. Eagles—Mr. John Edgar Eagles—was a real person; perhaps merely a convenient invention, like the worldly-wise, sympathetic friend serving as the author's mouthpiece traditional in French drama. In *Visit India With Me* (Dutton. $3.00), Dhan Gopal Mukerji uses him as the medium to

... through Colonel Lawrence, Downing Street agreed in Article I of the Five Articles to help in the formation of such an Empire. Today the British hold Palestine, and the French hold Syria; the dream is shattered, and the picturesque King Husain, though once destined to rule the "Arab Countries", is an exile.

But there are many angles besides the political to Mr. Rihani's comprehensive book. In its pages the East and the West at once blend and conflict. The narrative abounds in

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INTERNATIONAL PRESS-CUTTING BUREAU,
51 Red Lion Street, London, W.C.1.

Extract from
**Daily Record and Mail**
GLASGOW.

Date 17 JAN 1930
(See information overleaf.)

**Lady Oxford in Arabic.**

The author of a new book called "Around the Coasts of Arabia," relates how in Jeddah he found a circulating library which contained an Arabic translation of the "Memoirs of Margot Asquith." The volume, it seems, was in great demand, its popularity being eclipsed only by that of Carlyle's "Heroes and Hero Worship," also in translation.

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INTERNATIONAL PRESS-CUTTING BUREAU
51, RED LION STREET, HIGH HOLBORN, LONDON, W.C.1.

Extract from
**The Times**
LONDON.

Date 17 JAN 1930

AROUND THE COAST OF ARABIA, by Ameen Rihani (Constable; 21s. net), is the work of an experienced traveller and author in a land which has inspired some of the best of our travel books and still presents opportunity for fresh investigations. The author discusses politics and people, customs and manners. He spent some time with King Hussein in the Hejaz and was thus able to get into close touch with affairs. His outlook is broad and enlightened and his narrative should be of help to the student of the East.

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International Press-Cutting Bureau,
51, Red Lion St., London, W.C.1.

Extract from
COUNTRY LIFE,
LONDON.

Date 22 FEB 1930

*Around the Coasts of Arabi*
Rihani. (Constable, 21s.) Thi
title implies, is an account,
interesting one, of travel in
author spent many months in A
King Hussein was still on the
also visited the country of the
Balrain, an island in the Persian
Aden Protectorate. A great
Arab folklore, he gives fascinatin
of native weddings, of religious
the customs of the various tribe
will make many think seriously
country so little known.

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International Press-Cutting Bureau,
51, Red Lion St., London, W.C.1.

Extract from
New York Times

Date 9 MAR 1930

**Travel and Description**

JUNGLE PORTRAITS. By Delia Akeley. 8vo. New York: Macmillan Company. $3.50.

The adventures of Carl Akeley's first wife in the heart of the Congo jungle.

PORTRAIT OF A CHINESE LADY. By Lady Hosie. 8vo. New York: William Morrow & Co. $5.

A study of life among the Chinese people today, centring in the portrait of a particular family.

THEY CLIMBED THE ALPS. By Edwin Muller Jr. 8vo. New York: Jonathan Cape and Harrison Smith. $3.50.

An account of mountaineering adventures.

AROUND THE COASTS OF ARABIA. By Ameen Rihani. 8vo. Boston, Mass. Houghton Mifflin Company. $6.

An account of the author's journeys through the Arab States.

HOT COUNTRIES. By Alex Waugh. 8vo. New York: Farrar & Rinehart. $3.50.

An account of wanderings in the tropics, with woodcuts by Lynd Ward.

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International Press-Cutting Bureau,
51, Red Lion St., London, W.C.1.

Extract from
SATURDAY REVIEW.
London.

Date 15 FEB 1930

*Around the Coasts of Arabia.* By Ameen Rihani. Constable. 21s.

MR. RIHANI, who will be remembered for his recent book on Ibn Saoud and the Wahabis, now attempts to do the same thing for the late King Hussein of the Hedjaz and for various lesser rulers and their subjects round the coasts of Arabia and in the Persian Gulf. His second book is less successful than the first. A Syrian Arab by birth, now resident in New York, he has made a singularly complete intellectual surrender to the land of his adoption. He approaches Arabia with the air of a Columbus. He describes local customs, food and so forth (all of them perfectly familiar to any travelled Englishman) with precisely that mixture of naïve astonishment and good-humoured contempt which is the hall-mark of the American tripper. His style, however, is that of the American high-brow, at once affected and obscure; yet he seems to have a deliberate preference for splitting his infinitives, for no apparent cause, a trick which soon becomes irritating. The best chapters in the book are those in which the author deals with King Hussein, whom he rightly judges to have been a man of more ambition than ability. But even here he has nothing new to say.

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International Press-Cutting Bureau,
51, Red Lion St., London, W.C.1.

Extract from
The Sun
Baltimore, Md.

Date 9 FEB 1930

Of the new illustrated volumes on exploration and travel we note a half dozen which look first-rate. Charles Sheldon's "The Wilderness of Denali" is the record of big-game hunting along the northern base of Denali (Mount McKinley). In "Jungle Portraits" we watch Delia Akeley hunt elephants and crocodiles, study the habits of the apes, and take motion pictures of thousands of pink flamingos. All this in the Congo jungle. Most of us would barely find our way "Around the Coasts of Arabia," which is Ameen Rihani's favorite section. Commander G. M. Dyott's "Man Hunting in the Jungles" will be welcomed by a host of admirers. "Shanty-Boat" is the record of Kent and Margaret Lighty's trip down the Mississippi from St. Paul to New Orleans in a houseboat. There are some graphic pictures of the river "rats" and hunkies. Harry A. Franck's volume this year is "A Scandinavian Summer." Cherry Kearton's new book, "In the Land of the Lion," is beautifully illustrated, and at the same time it is a corking good trip into the wilds of Africa.

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International Press-Cutting Bureau,
51, Red Lion St., London, W.C.1.

Extract from
Manitoba Free Press
Winnipeg

Date -5 MAY 1930

AROUND THE COASTS OF ARABIA By Ameen Rihani (MacMillans in Canada) One of the most informative books which has appeared dealing with conditions in the Near East. The author, who hails from the United States, spent much time with King Husein in the Hajaz. He writes in entertaining fashion about this monarch and gives considerable information regarding Arabia. He describes several of the little nations and tells in detail of the different tribes, religions and customs that exists in these countries. Visits were paid by the author to many of the mysterious cities that exist in that portion of the world. The book will help its readers to understand in no small measure some of the problems of the east.

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International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from
Sunday Times
London

- 2 MAR 1930

Date

## THROUGH THE EYES OF OTHERS.

"Ju-ju and Justice in Nigeria." By Frank Hives and Gascoigne Lumley. (Bodley Head. 12s. 6d.)
"People of the Small Arrow." By J. H. Driberg. (Routledge. 10s. 6d.)
"Around the Coasts of Arabia." By Ameen Rihani. (Constable. 21s.)
"Turkey and Syria Reborn." By Harold Armstrong. (Bodley Head. 15s.)

**Reviewed by ERNEST MUNTON.**

Untravelled folk, which still means the most of us, have to satisfy their curiosity regarding the strange people of other lands through the eyes of others more fortunate. These four volumes are admirable helps in this direction. The first takes us to Nigeria in the days when West Africa had hardly been touched by civilising influences, and a more hair-raising record of actual conditions has not been published for many years. Mr. Hives was a District Commissioner on the upper reaches of the Cross River in Nigeria. Happily for him, he was used to roughing it: he had spent seventeen years in North Queensland and other colonies—and the governing, with a mere handful of native police, of a vast district dominated by savage customs called for rare resource and courage. His special work of suppressing the Ju-ju cult, a horrible affair of diabolical priests and human sacrifice, showed Mr. Hives to be an administrator of great determination. Such men have rescued natives from superstitious beliefs and practices in many parts of the Empire, and this record—admirably set down by Mr. Lumley—is a reminder of the beneficent influence of British rule.

Not all primitive people, fortunately, spend their lives in terrible rites. Mr. Driberg takes us among the Didinga, a pastoral Sudanese tribe, and his intimate studies of their life and habits, the work of an acute observer, are a helpful addition to ethnological literature. The name "People of the Small Arrow" is derived from the miniature arrow used by the people for bleeding their cattle.

**In the Middle and Near East.**

The two other volumes have strong political interests besides giving admirable pen pictures of Arabs, Turks, and Syrians. Ameen Rihani is an acute observer and writes with sympathy of the lives and ways of the people of the "Al-Hijaz." He passes on to his readers something of the mysterious glamour of Mecca, Al-Medinah, Jeddah and other

**HEMSTREET**
**96 WARREN STREET**
**NEW YORK CITY**

The Retail Book Seller
Jan 1 1930

### Arab Author to Lecture

AMEEN RIHANI, author of "Around the Coasts of Arabia," published this month by Houghton Mifflin, will lecture in the following cities this Spring: January 7, Harrisburg, Pa.; January 11, Worcester Mass.; January 16, Montclair, N. J.; January 18, New York City; February 15, Albany, N. Y., and March 16, Kansas City, Mo.

International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from
Manchester Guardian

13 MAR 30

Date

## THE COASTS OF ARABIA.

AROUND THE COASTS OF ARABIA. By Ameen Rihani. London: Constable and Co. Pp. xi. 364. 21s. net.

The name of Mr. Ameen Rihani is known to every student of contemporary Arabian politics. By birth a Syrian Christian, he spent most of the early years of his life in America, where he was for some time engaged in journalism. He later came forward as an ardent exponent of Arabian Nationalism, and as soon as political conditions permitted made an extensive tour of the various kingdoms in Arabia in order to investigate possible conditions for the achievement of his political ideal. The experiences of this journey, carried out in the years 1922-23, together with an account of the interviews with the Arab rulers and other persons of influence he met, were embodied by him in a remarkable book entitled "The Kings of Arabia," published in 1924 and 1925. It is a matter of regret that this work, written in Arabic, was not immediately translated

CLU[illegible]

ACROSS.

1. These are to lead you on.
7. This sort of weight is heavy.
12. Poetical adjective for a black slave.
13. A Barrie heroine.
15. Girl's name—did Epstein distort her?
16. The Ark is often spoken of as of this.
17. A fluid-swollen state.
19. One hundred and it may sit behind the rider.
20. A French statesman.
22. A canine mother.
23. Make a thorough search here.
25. Your food in American.
27. A French dog.
30. Straight and correct.

International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from
Times Literary Supplement
London

Date 24 APR 30

## COASTS OF ARABIA

AROUND THE COASTS OF ARABIA. By AMEEN RIHANI. (Constable. 21s. net.)

Mr. Rihani, a traveller of Syrian descent from the United States, not very long ago published an informative account of inland Arabia in his book about the Wahabi King and his dominions called "Ibn Sa'oud: His People and His Land." The present volume contains a record of the author's experiences among the rulers and their people of a number of the independent or protected States along the coast of the Jeziret-ul-Arab. Since his visit the Hashimite kingdom of the Hejaz has been annexed by the Wahabi King and the Idrisi Emirate in Asir has become his protectorate; but when Mr. Rihani was there King Husein was still autocrat in Mecca and the Grand Seyyid of Abu Arish and Sabia was an independent Emir and had just added Hodeidah to his dominions. Kuwait, Bahrein and several of the principalities of the Aden Protectorate are covered by this book, but not Oman, nor the little States of the Trucial and Pirate Coasts, Abu Dhabi, Debai, Sharja, Um-al-Qawain and Ras-al-Khaimah.

Mr. Rihani is very informative and often provides historical summaries of the little-known wars, palace conspiracies and dynastic feuds which kept the coastal principalities from stagnating in their hot seclusion during the nineteenth century; but at times he makes a slip, as, for example, when he suggests that a village in Bahrein is called Maharraq, the place of burning, because the ancient Persians used to burn their dead there when they occupied the island in their Zoroastrian days, regardless of the fact that the Magi declined to pollute sacred fire by bringing corpses into contact with it; or when he speaks of Sheikh Said as an island when it is a little inlet in the mainland of Arabia near Ras Bab-el Mandeb and two miles outside the Aden Protectorate. Mr. Rihani tells a good story about political complications in Kuwait, and might have made it better had he not regarded the British Government as one and indivisible instead of being, as in this instance, represented in Constantinople by the influence of the Foreign Office and in the Persian Gulf by the quite contrary policy of the India Office—a division of opinion which has often led to confusion in Arabia and exposed the British to charges of duplicity. Experts will be able to decide whether the author is justified in ascribing to the British a careful, foresighted and consistent policy in dealing with the potentates of coastal Arabia, or whether occasional happy inspiration and the luck of the British Empire have not contributed to the perfection of the system whereby a number of rulers have agreed, in return for honours and subsidies, to abstain from foreign entanglements and to adopt willingly a pacific attitude towards Great Britain which would require a much more expensive display of force on her part to impose upon them.

But Mr. Rihani does not confine himself to war and politics. He provides a character-sketch of King Husein, who was his host in the Hejaz and came down to Jeddah to receive his Christian guest and discussed sanitation, camel management, and how to win a pomegranate-eating competition with him. He shows his Hashimite Majesty as the father of his people: having his hand effusively kissed by kneeling pilgrims for whose benefit he had provided baths and a tariff to restrain the rapacity of those whose habit it had been to exploit them: as a stern autocrat plunging wrongdoers into a dungeon beneath his throne-room and so overawing his subjects that any man summoned to stand before his Sovereign in Mecca thought it prudent to make his will and say good-bye to his family before starting to obey: as a wag in compelling his Wazirs to eat hot pickles in order that their grimaces might divert his Majesty: as an upholder of prohibition, which, although ordained by the Prophet himself, seems to have been nearly as difficult to enforce in Jeddah and Mecca then as it is now where Mr. Volstead enjoined its observance. But, whether the King was watching a Bedu dance, or teasing his Ministers, or explaining the immunity of the Meccans from cholera, or talking politics, the reader will gain the impression that his Hashimite Majesty was, and is, a difficult man to deal with. Mr. Rihani explains how careful King Husein was in the matter of reforms and only permitted the introduction of those which would enhance his authority or benefit his people without upsetting their religion or traditions. He did not excite them with the strong wine of Occidental education or with political novelties, but had no objection to the use of telephones, in reason, the importation of ice, the manufacture of fresh water from salt, or the introduction of motor-cars, and took into his service the nephew of a Bishop who was known to desire the opening of a cinema in Mecca.

The pages of Mr. Rihani's book are enlivened with all manner of episodes and anecdotes: with interesting accounts of how this dynasty rose, or how that fell into the placid state of British protection: how a new saint arose in Sheikh Othman: how Sufism is undermined by the exhausting extravagances of the *halaqah*, or prayer-dance, which the author witnessed at Hodeidah during the brief Idrisi occupation: how that occupation came about: what it is that the pearl divers of Bahrein, who suffer from lung trouble and are always in debt, fear while they are under the sea: how the practice of polygamy tends to destroy dynasties, instead, as the inexperienced might have expected, of perpetuating them: and why certain of the inhabitants of Aden object to the humane destruction of worn-out beasts of burden. He gives much curious information about the soles and plum-tomatoes of Kuwait, and tells the reader how Hodeidah folk wash in local water, cook in water brought 150 miles or so from the condensers on Kamaran Island, but drink only Nile water imported from the Sweet Water Canal at Suez more than 1,200 miles away.

Mr. Rihani is indignant that the slave trade still exists in the Yemen, and accuses the Dunghali, who rules as Sultan over the French Protectorate of Tajura on the opposite African coast, of being the cause of the perpetuation of the evil at which certain Arab authorities appear to wink, to their own financial gain. He considers that it will go on until the British, who do their best to stop slave-running, hang a slaver in Aden instead of allowing themselves to be bound by the red tape of treaties which compel them to send the rogue to French Jibuti for trial. Mr. Rihani explains a great deal, but is perplexed to know why the British representative in Bahrein should be styled the Balliose. Until late in the nineteenth century the British Consul-General in Baghdad, who was also High Commissioner for Turkish Arabia, was locally known as the Balio Bey; and it may be that this title was derived from the Portuguese Bailio, or magistrate, of the days of Portuguese political ascendancy in the Persian Gulf, while Balliose may well be a corruption of that. It would be interesting if the British should have preserved in the local title of their Resident in Bahrein a memory of their Portuguese predecessors, just as in the official style of the Captain-General of Jamaica they have perpetuated a Spanish title which has vanished from the rest of the Indies which once owed allegiance to the Kings of Spain.

International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from
The Nation
London

15 MAR 1930

Date

DRAMA

*That Worthless Fellow Platonov*
ANTON CHEKHOV
A hitherto unpublished full-length play in four acts. *Times Literary Supplement*: "The play is genuine tragedy." Translated by John Cournos from the original Russian. 6s. net.

*Shadows of Strife*
JOHN DAVISON
The remarkable tragi-comedy of the General Strike produced at the Arts Theatre last December.

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International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.
Extract from
The Nation
London
15 MAR 1930

## COUNTRIES OF THE SUN

**The Coloured Countries.** By ALEC WAUGH. (Chapman & Hall. 18s.)
**Around the Coasts of Arabia.** By AMEEN RIHANI. (Constable. 21s.)
**Days in the Sun.** By MARTIN ANDERSEN NEXÖ. Translated from the Danish by JACOB WITTMER HARTMANN. (Allen & Unwin. 12s. 6d.)

THESE three travel books can be recommended to anyone who, in despair of the sullen season, is thinking of buying an ultra-violet lamp. They should, however, be avoided by those whose desire is to work hard in an office and feel virtuous about it. Sunshine and leisure are demoralizing, no doubt. After a triple dose by proxy, one questions the meaning and the sense of virtue. Why not emulate the authors? Mr. Waugh leaves England for the South Seas, the West Indies, and a glimpse of Siam; Mr. Rihani goes from New York to Arabia, Mr. Nexö from Denmark to the South of Spain. Curiously, Mr. Waugh, who roams the furthest, seems least able to escape into an atmosphere free from interference by the virtuous industrial countries. The visitor—at least the articulate one—to the South Seas is inevitably self-conscious. Thanks to a particular tradition he has to decide either that the white man has reached paradise and the primrose path to indolent damnation, or that he has not. Mr. Waugh is very emphatic in his negative, insisting, as a keynote, on the collapse of the Tahitian idyll and the temporary resident's desire for home and work. That is to say, the life he pictures, during all his travels, is not that of the native, but that of the civilized European or American in a tropical setting.

This is due, not to any narrowness of outlook, but to the nature of these "coloured countries." They lack background and indigenous character. The picturesque in scenery is all very well, but one needs also a people—a people worth studying and observing on its own account. What is the South Seas visitor to do? The palms, the scents, the surf-magic are superficial. Beyond them he finds something he must apparently treat more as a fauna than as a human tribe, and so is driven back upon the traders, planters, and officials importing their own customs and modernities. That is why Mr. Waugh's book, in spite of its wide range, is short of substance, as his travels seem to have fallen short of satisfaction. By far the best chapter is the one on Haiti, where he retells the history of the negro struggle for independence under Dessalines and Christophe.

The other authors find, in Arabia and Andalusia respectively, native material rich enough to free them from the need of studying grafts and importations. True, Mr. Nexö has a gibe or two at the expense of the Gibraltar fortifications—and of the fortifiers; and Mr. Rihani has a word to say on British policy in the Aden zone, but as in this case the moral is economy, the jealous Britisher may cancel the two out and be content. Mr. Rihani certainly cannot be accused of touring Arabia hurriedly and with an alien eye. Not every traveller, on first entering a country, is welcomed by its ruler as the author was in 1922 at Jeddah. Consequently he has much to say of ex-King Husein—of his character and conversation, his part in the Arab Revolution, and his Pan-Arabian dream. But this is only one aspect of a narrative that is long, varied, often amusing, and interesting throughout. It reveals a familiarity with Arab customs, history, and religious cults, interspersed pleasantly with personal incidents and encounters. If there is a fault it is the author's tendency to become at times as flowery and expansive in his writing as the Arabs' speech. But one cannot expect briskness in Arabia, where the people and the very earth defeat modernity. There was, for instance, the attempt to visit Mecca, smuggled in the King's motor-car from the coast. The Bedu and the desert sand prevented it. There are telephones, but also prayer mats, in the Hijaz; and only twenty-five years ago, near Aden, a determined Arab porter built a mosque and died in it, and so became a saint.

Mr. Nexö, who is a Danish novelist, has produced a book on Andalusia that is essentially a literary artist's work. There is a fear, at the opening, that it may be amongst the more affected of its type. Word-painting on the Mediterranean tends towards monotony. This exquisite and metaphored description can be overdone, and as long as the literary man tours rapidly, recording his impressions, he will overdo it, drunk with his own ability to create atmosphere. Luckily, Mr. Nexö soon finds richer matter in the Spain he visits, although, except for an excursion through the mountain villages with a would-be anarchist, he is on the beaten track. Seville, Cordoba, Granada—but he has courage to reject the obvious material, declining an account of the Alhambra in favour of a sketch of the old dame who lets him rooms. This is as it should be, if the impression given is to be something solider than a landscape painted upon canvas or a hollow shell. We would rather hear about Beppa than the Court of Lions, about the tense excitement of the Christmas lottery than moonlight in Seville. The author, by humorous incidents and shrewd observation, achieves as vivid a picture of the Andalusian character as of his cities and mountain ranges. For the human picture insight, sympathy, and understanding—those true novelist's qualities—are required. It is the author's possession of them that has given his travels a value beyond those of the casual tourist with a gift of words.

SYLVA NORMAN.

International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.
Extract from
Daily Herald - London
17 JAN 30
Date

## [W]IZARDS OF [B]ILLIARDS

### [ANOT]HER LINDRUM ON THE WAY

By "MR. SPOT"

[...]ERFUL SKILL

VISIT

International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.
Extract from
Christian Science Monitor
Boston, Mass., U.S.A.
12 APR 1930
Date

or plant conquests by introduci[ng] choice novelties into our own ho[me] or garden. There is almost as mu[ch] thrill watching a rare plant devel[op] under one's eyes, as there is in findi[ng] it.

Meyer's juniper (Juniperus squ[a]mata Meyeri) is a plant of interes[t]ing possibilities for the United Stat[es]. In China every garden has one [or] more, and Meyer reported that ve[ry] old plants were never more than ...

... only modern writer of whom it can be said that his published works have appeared in the Arabic language before ... translated into English.

## Norway Maple for Accent

Special to The Christian Science Monitor

Kendallville, Ind.,—The Norway maple is a joy, fro[m] the swift unfolding of its leaves in the spring until it has given its gorgeous gold and yellow frost painted leaves to the autumn winds. Right through the seasons and weather, rejoicing in storms and sunshine, leafing and flowering when the streams are in flood, when the birds flash and sing, it is a beauty in its own right. Its intrinsic charm, however, is best revealed when it stands, as an accent, in the spacious informal garden, where long lanes of glad pink, red and yellow tulips run to its feet, a tribute to its stateliness; where tea roses nod their dainty fragrant heads like children making quaint curtsies; where soft lacy shrubbery softens the knolls and green lawns in graceful contours roll away in the distance.

The garden, in turn, is unbelievably enhanced by accent plantings of this tree. The spreading branches of ...

Advocate
Stamford Conn
Oct 8-30

**AROUND COASTS OF ARABIA**
**By A. F. Rihani.**

A Syrian Arab now living in New York returns to visit the land of his fathers. He observes the scenery, customs and political difficulties of a section of country little known to the western world, and narrates his experiences in an easy, entertaining manner.

International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.
Extract from
The Nation
London
15 MAR 1930

character of a so...
"All that I ...
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**Around the Coasts of** ... 21s.)
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International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.
Extract from
Daily Herald - London
17 JAN 30
Date

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A... only modern writer of whom it can be said that his published works have appeared in the Arabic language before being translated into English. The process was common in the Middle Ages, when Arab philosophers, mathematicians and astronomers pointed the way which the Western world has since followed. But today it is the Arabic world which is picking up the crumbs from the tables of the West—among them, according to Mr. Rihani, such unexpected items as Margot Asquith's "Memoirs" and Carlyle's "Heroes and Hero Worship."

Mr. Rihani's Arabic tome is called Moolook el Arab—the Kings of Arabia—and from this magnum opus, published at Beirut some years ago, have so far come two English volumes—"Ibn Sa'oud: His People and His Land," and "Around the Coasts of Arabia," the former of which appeared in 1928. Both books suffer from being somewhat scrappy and inconsequential. But what they lack in this respect they fully make up in the vigor of their style and the wealth of picturesque imagery with which they abound.

"Around the Coasts of Arabia" is an account of Mr. Rihani's visits to the various coastal principalities of the peninsula as they existed in 1922, with the somewhat notable exception of the Yemen, the second most important division of the country. The still more important inland territory of Nejd he dealt with in his earlier volume.

Not unnaturally, Mr. Rihani finds difficulty in making a connected story within these rather illogical limits. And it must also be said that political conditions, notably in Asia, have changed so considerably since his visit that his book is no longer a correct reflex of the situation. He is nevertheless to be congratulated on a readable and illuminating account of a country which is not nearly so well known as it ought to be.

Mr. Rihani manages to pack into his pages a great many things which are not purely descriptive of Arabia. He finds time to get in many shrewd blows at the English; he moralizes, descants and apostrophizes, but all of it without committing the sin of dullness. He is not always quite accurate, as for instance in such little matters as the rainfall at Jeddah and the status of Reuters. And, not unnaturally, he does not altogether understand the deep and perennial conflict of policy between the two great British

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International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from
The Nation
London

15 MAR 1930

International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from
Daily Herald - London
17 JAN 30
Date

International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from
Christian Science Monitor
Boston, Mass., U.S.A.
12 APR 1930
Date

79

*Among the Books*

# WHEN LAWRENCE FAILED

157

*By JOHN LEWIS*

HOW Col. Lawrence, of Arabia fame, not only missed a great opportunity but also lost his temper is revealed in a fascinating book by Mr. Ameen Rihani, *Around the Coasts of Arabia.**

The occasion was in 1922, when he was endeavouring to get King Hussein's signature to the treaty with Britain. He found he had to deal with a veteran in diplomacy who was also a "wilful and obstinate Arab."

States Mr. Rihani:

"The Descendant of the Prophet would not be forced; and Col. Lawrence, all his triumphs in Arabia notwithstanding, spent a whole month in Jeddah to no purpose. He had apparently lost his cunning. Alas! he also once lost his temper, which is very rare in a British diplomatic agent. There ended the negotiations . . ."

The result was that the "**Uncrowned**

COLONEL LAWRENCE

King of the Desert" **had to pack his** grips and go home.

Of King Hussein, now in "retirement," having been ejected from the Hejaz by Sultan Ibn Saud, Mr. Rihani writes: "A deceived King and a grieved father. A man more sinned against than sinning."

The British Government, it is maintained, through King Feisal of Iraq, achieved eventual victory over Hussein—who had long been in the "lethal shadow of filial selfishness and disregard."

It is a story with a tragic note. King Hussein, for instance, wanted to go to Paris to represent the Arabs at the first Peace Conference. There was rivalry between him and his son, King Feisal—the latter backed by Col. Lawrence.

Feisal went, and, on his return to the Hejaz, his father did not go to Jeddah to meet him, as had been his custom, nor did he send a car for him. "The famous Feisal went to Mecca as the Emir Ali of pre-war days, riding like a native Arab."

No wonder Mr. Rihani writes: "We find ourselves face to face with a human tragedy, whose very heart is a sturdy and grim sheikh, a noble and venerable Arab."

It is a charming picture that we get of King Hussein. "He spoke in symbols and riddles and proverbs. He is, of all Arab kings, the most kingly, if not also the most spiritual." Others than Mr. Rihani have, however, described King Feisal in almost identical words!

This absorbing book contains many other delightful portraits. One of these is of the "Lady of Celtic Origin." She had been, when Mr. Rihani met her, 20 years in the service of the Egyptian Government, and had seen more of Islam "than anyone else of her race east of Suez or west of it."

She looked after the pilgrims to the Holy City of Mecca, and "nursed them with tender care." The name she is known by is "Mother of the Pilgrims," and she "carries in the pocket of her love the key to health and sanitation. She reads the Koran better to understand her children; and she continues, for the sake of remembrance, to read the Bible."

To Mr. Rihani she said: "Let them go to Mecca, it is a splendid spiritual exercise. But they must on their way back make us (at the quarantine) a call—at least for a bath." She is one of the great women of the East, but we are refused her name: Is she Welsh, Scots, or Irish? Some travelled reader of the DAILY HERALD may know.

Of course, in a book about the Arabs, we must also find humour. Thus, Rafiq, an uncle of King Hussein's, had no use for the tombs of saints, where the widow and the barren wife repaired for divine assistance. On being remonstrated with one day, he caustically replied: "Let the widow and the barren wife go to the right man. The saints are dead, and cannot help."

A wonderful guineaworth has Mr. Rihani given us. May Allah speed his journeys and bless his chronicles!

**Around the Coasts of Arabia*, by Ameen Rihani. Constable, 21s.

of policy between the two great British


DRAMA

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Extract from
The Nation
London

15 MAR 1930

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**The Coloured Countrie...**
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## *Norway Maple for Accent*

SPECIAL TO THE CHRISTIAN SCIENCE MONITOR
Kendallville, Ind.

The Norway maple is a joy, from the swift unfolding of its leaves in the spring until it has given its gorgeous gold and yellow frost painted leaves to the autumn winds. Right through the seasons and weather, rejoicing in storms and sunshine, leafing and flowering when the streams are in flood, when the birds flash and sing, it is a beauty in its own right. Its intrinsic charm, however, is best revealed when it stands, as an accent, in the spacious informal garden, where long lanes of glad pink, red and yellow tulips run to its feet, a tribute to its stateliness; where tea roses nod their dainty fragrant heads like children making quaint curtsies; where soft lacy shrubbery softens the knolls and green lawns in graceful contours roll away in the distance.

The garden, in turn, is unbelievably enhanced by accent plantings of this tree. The spreading branches and ...

Advocate
Stamford Conn
Oct 8-30

**AROUND COASTS OF ARABIA**
**By A. F. Rihani.**

A Syrian Arab now living in New York returns to visit the land of his fathers. He observes the scenery, customs and political difficulties of a section of country little known to the western world, and narrates his experiences in an easy, entertaining manner.

80

International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from
Argus
Melbourne

15 MAR. 1930

Date

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51, Red Lion St., London, W.C.1.

Extract from
Geographical Journal.—London

Date — JAN. 1931

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THE HANDBOOK OF PALE
H. C. Luke and E. Keith-Ro
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1930 (2nd edition.) 8 × 5 ins.

International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from
Times of India
Bombay, India

6 MAY 1930

Date

King Husain.

757

It is an old and honoured tradition that no one should write about Arabia in a straightforward way, so we cannot complain of the displays of learning and subtlety which impede the progress of Ameen Rihani in his book "Around the Coasts of Arabia" (Constable, one guinea). Ameen Rihani is a Syrian Christian who has spent several years in the United States. The tone, though not violently anti-British, is calculated to please a large American public, and the theme is a visit to King Husain in Jeddah in 1922 followed by a tour round the Arabian coast which seems to have occurred about the same time. The author was not allowed to go to Mecca and barely mentions Ibn Saud, but he adds considerably to what has been written about the Idrisis, the Imam Yahya, and Bahrain, whence the pearls come to Bombay. The account of King Husain, which covers a third of the book, seems to be accurate, though it is eight years out of date and the author takes the opportunity to make as many nasty remarks about the British Government as he can. Even at that time the old King was intensely angry with Colonel Lawrence and the British, who he thought had failed to give him proper support, but Ameen Rihani draws a brighter picture than he could draw if he were to visit the King now. Many stories are told of King Husain's love of animals and of practical jokes, and perhaps the latter characteristic is illustrated by his habit of addressing the author as "O worthy one" or "O brilliant one" and his proposal to cure him of neuritis by cauterizing his arm. Much has happened since Ameen Rihani's visit. The ex-King has settled down to an old age of exile in Cyprus. Lawrence's sovereigns, which he took with him in petrol tins, have been largely dissipated in charity; a negro groom with a grievance has killed his beautiful horses; and, by way of a final misdeed, the British have allowed a hotel keeper, a fellow-countryman of Mr. Ameen Rihani, to sue him for a hotel bill. Through all these misfortunes the old hawk has never lost his royal dignity, and even in Mr. Rihani's book, through the pages of Levantine ingenuity, we can descry the Arab aristocrat.

INTERNATIONAL PRESS-CUTTING BUREAU
51, RED LION STREET, HIGH HOLBORN, LONDON, W.C. 1.

Extract from
The Times
LONDON.

Date 17 MAR 30

## EXPLORERS OF THE SEA

Dr. Pruen has (no doubt unwittingly) done an injustice to the British Navy by saying that he "found that the only people who had explored the Red Sea were the Austrians." In "Round the Coasts of Arabia" Ameen Rihani, the American-Arab writer, who can certainly not be accused of pro-British leanings, writes, on page 176:—"Who was it that first charted this Arabian sea? Who was it that first strode the terror of the unknown and penetrated into its mysteries and discovered its dangers to the seamen of the world? Who was it that first struck a path between the cliffs, through the rocky labyrinths under the waves? Who was it that made the highway of this Eastern sea thus safe by day and safer with its lighthouses by night? It was, indeed, that son and master of the sea, the Englishman. To him the credit and the honour. To him the thanks of every traveller and seaman that safely comes into a Red Sea port. An Oriental steamship company may dispense with English officers, but it cannot dispense, no matter how adequate its resources, with the charts of the British Navy."—Mr. A. G. Lias, 109, Lonsdale-road, Barnes, S.W.13.

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Date [illegible] JAN. 1931

757

AROUND THE COASTS OF ARABIA. By AMEEN RIHANI. *London: Constable & Co.* 1930. xii + 364 *pages; illustrations and maps.* 21*s*

The author, an American man of letters, inspired by the pages of Burton and Doughty to travel in Arabia, embarked early in 1922 on a periplus of the Arabian Peninsula, starting from Suez in February and bringing his journey to an end at Koweit, at the head of the Persian Gulf. He is giving us an account of his travels in separate instalments. The first, entitled 'Ibn Sa'oud of Arabia,' was published in 1928 and dealt with the second half of his journey; more particularly, as the title indicates, with his visit to that distinguished potentate (see *G.J.*, 71, 1928, pp. 592–594). Under the appropriate title of 'Round the Coasts of Arabia' the author now writes of another section of his travels, dividing his narrative into five sections: (i) With King Husein in the Hejaz; (ii) With the Idrisi in Asir; (iii) The Shaikhs of Koweit; (iv) The Shaikhs of Bahrein; and (v) Aden and the Protectorates.

In his Tramp Abroad Mr. Rihani was admittedly in search of "copy" for a book, and for the superficial reader the resulting volume is an entertaining book of travel, enlivened with some good stories and clever word pictures and character sketches. But the more sophisticated reader must needs dive deeper, and while ready to note and to give the author all credit for his occasional disposition to give the devil his due—take for example the well-deserved tribute which he pays to Dr. Fadhl-ud-Din—yet he will regret to find, running through the narrative, the same vein of malevolence towards British policy and British officials as was so noticeable in his previous volume, and a too great readiness to accept for purposes of "copy," material or evidence of facts not always reliable. Of bad taste in writing it would be difficult to find a more conspicuous example than his references to the Political Agent at Bahrein and his wife on p. 258, and like those of his fellow-countryman Dr. Jabez Sunderland, author of 'India in Bondage,' his samples of "history" cannot be satisfactorily dealt with in a short review; but at any rate the reviewer feels constrained to suggest that the so-called "Arabic Document" with which Mr. Rihani makes such play when recounting his conversations with King Hussein (p. 112), reads uncommonly like a figment of the brain of that Royal personage or one of his suite, and needs treating with all reserve.

P. L. C.

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Date 17 MAR 30

## EXPLORERS OF THE SEA

Dr. Pruen has (no doubt unwittingly) done an injustice to the British Navy by saying that he "found that the only people who had explored the Red Sea were the Austrians." In "Round the Coasts of Arabia" Ameen Rihani, the American-Arab writer, who can certainly not be accused of pro-British leanings, writes, on page 176:—"Who was it that first charted this Arabian sea? Who was it that first strode the terror of the unknown and penetrated into its mysteries and discovered its dangers to the seamen of the world? Who was it that first struck a path between the cliffs, through the rocky labyrinths under the waves? Who was it that made the highway of this Eastern sea thus safe by day and safer with its lighthouses by night? It was, indeed, that son and master of the sea, the Englishman. To him the credit and the honour. To him the thanks of every traveller and seaman that safely comes into a Red Sea port. An Oriental steamship company may dispense with English officers, but it cannot dispense, no matter how adequate its resources, with the charts of the British Navy."—Mr. A. G. LIAS, 109, Lonsdale-road, Barnes, S.W.13.

International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from
Times of India
Bombay, India

Montreal Daily Star

Date 3 MAY 1930

A SUPERBLY written volume dealing with those mysterious nomads of the East has been accomplished by **Ameen Rihani in "Around the Coasts of Arabia" (The Macmillans in Canada, Toronto. Price, $6.25).** Rash though such an observation may appear, Lawrence's own stories of Arabia have here been surpassed from the standpoint of informative writing, for, while Rihani never spent amongst these people the time that Lawrence is known to have done, he lived for quite a period with King Husein in the Hajaz, and he has wandered extensively over the deserts, obtaining from a comparatively more distant association what Lawrence may have missed in his close relationship with definite tribes.

Rihani has studied the stormy politics of these people; he has delved into their copious folk-lore; he has observed carefully their domestic life, their customs and unique manner of living generally. Nor has he neglected the religious side of their existence, which would, of course, be losing the better part of their personality. The book is replete with descriptions of Arab leaders, of King Husein and his entourage, of alluring Mecca, Jeddah, Yambo and Makallah.

His chapter about sainthood in Arabia is alone worth the price of the volume, describing as it does the case of Hashem-Bahr, a lowly individual who never opened his lips to any man, [illegible]rving his meditations alone for women. This fellow was adopted by a powerful sheik one day, to be conveniently canonized by him while he was feeling the need for a saint at that especial moment. There are innumerable other interesting insights into the Arab character and his ways, among which may be mentioned the picture Rihani paints of his visit to a halaquah or prayer circle.

"Around the Coast of Arabia" is plentifully adorned with very clear photographs of Arab camps, towns, sheiks and other matters pertinent to the text.

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International Press-Cutting Bureau,
51, Red Lion St., London, W.C.1.

Extract from

NEW JUDAEA.

- AUG. 1930

Date

## THE COASTS OF ARABIA.

Those who are desirous of obtaining an intimate insight into the social and political conditions of Arabia will be well advised to read "Around the Coasts of Arabia," by Mr. Ameen Rihani (Constable and Co., 21s. net). The author has become rather prominent as an Arab propagandist in the United States, where he has spent a good many years of his life. He made a tour of the various kingdoms in Arabia in 1922-23, and embodied his experiences and impressions, as well as his interviews with the Arab rulers and other leading personalities, in an Arabic work, part of which, dealing with the present King of the Hejaz, he published in an English version in 1928. The present book represents the rest of his Arabic work. It is a pity that there has been such a delay in its publication, as events have moved both fast and far since its author was in Arabia. He devotes a third of the volume to "King Hussein in the Hejaz," but it is some years now since that monarch has been living as an exile in Cyprus. The other parts of the book deal with the Idrisi ruler of Asir, who has been deposed since Mr. Rihani's visit, and with the Sheikhs of Kuwait and Bahrain, and also with Aden and the adjoining protectorates. The author, in the course of his tour, hoped to effect an understanding between Hussein and the other Arab rulers, but he over-estimated Hussein's influence. He writes in a lively and entertaining style, and although much of his book is now only of historic interest, it is nevertheless deserving of careful perusal on the part of those who would like to penetrate the intricacies and obscurities of the Arab political world.

International Press-Cutting Bureau,
51, Red Lion St., London, W.C.1.

Extract from

TRUTH
LONDON.

Date -5 FEB 30

**Arabia and the Near East.**

Two books that may advantageously be read side by side are "Around the Coasts of Arabia," by Ameen Rihani (Constable. 21s.), and "Turkey and Syria Reborn," by Harold Armstrong (Lane. 15s.). Those who have read Ameen Rihani's "Ibn Sa'oud, His People and His Land," will not need to be told how completely *au fait* he is with the Bedu (as it seems now the fashion to spell them), their various problems—religious, political, social—and, above all, their mentality. Of this we have abundant evidence in the present work, which describes the author's visit to ex-King Husein in the Hajaz, as well as his many other interesting experiences by the way.

Captain Armstrong also knows his Near East intimately, but the record of his Syrian experiences is much more objective and narrative than psychological. He is very severe on the harsh administration of that country by General Sarrail, for whom he has not a good word to say, and his remarks on Damascus, both from the residential and every other point of view, are scathing in the extreme.

International Press-Cutting Bureau,
51, Red Lion St., London, W.C.

Extract from

Observer
London

Date 27 JULY 1930

**Chimborazo, Cotopaxi.**

Books of travel are deathless in appeal. They remind some of beauty seen; they beckon others with golden names, foreign shores, strange seas. "Chimborazo, Cotopaxi have stolen my heart away." This year has sent out many argosies to further shores. The best are the splendid Argonaut Press editions of "THE VOYAGES OF CHRISTOPHER COLUMBUS" and Alexander Hamilton's "NEW ACCOUNT OF THE EAST INDIES"; and Walter de la Mare's "DESERT ISLANDS." After these, but all are good, are:—

"THE ODYSSEY OF AN ORCHID HUNTER." F. D. Burdett, edited by Percy King.

"TRAVELS IN THE CONGO." André Gide.

"THE JUNGLE TIDES." John Still.

"THE GENTLEMAN IN THE PARLOUR." Somerset Maugham.

"JAHANGIR AND THE JESUITS," with an account of the travels of Benedict Goes and the Mission to Peru," edited by C. H. Payne.

"SARDINIA." Douglas Goldring.

"AROUND THE COASTS OF ARABIA." Ameer Rihani.

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International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from

Spectator
London

Date 16 AUG 1930

To be born a Syrian, to work as a journalist and to become an ardent advocate of Arabian Nationalism are evidence of Mr. Ameen Rihani's versatility. His earlier works have given him a permanent place in Arabian politics, but *Around the Coast of Arabia* (Constable, 21s.) has not only a political interest, it is also an unconscious revelation of the author's own psychology. Shrewd though his observation is and though his judgment is on occasion penetrating, Mr. Ameen Rihani often allows his enthusiasms to run away with him. His admiration for King Husein and a devotion to his ideal of a united Arabia form the context of this book and colour its whole treatment. Political catastrophes, however, are apt to confound the most perspicacious. Yet, even so, Husein or no Husein, whatever Arabia's destiny, Mr. Rihani has given us an agreeably written and interesting account of Arabian manners and customs which he observed during his travels. Not the least interesting are his comments on the Javanese pilgrims to Mecca, who are described as the most leisurely and the most popular of all pilgrims. He notes a nice point in Arabic, that a dagger in the Hedjaz is called "a front-piece," but in the Yemen "a side-piece," because it is worn in front and at the side respectively. He has some very pithy and pertinent remarks on the slave-trade, which deserve the attention of those engaged in its suppression. But why is there no map? One is badly needed, and though the publishers advertise "Illustrations and Maps," we could only find an inadequate sketch-map of the Aden area and a reproduction of a propagandist postcard which has no cartographic value whatever.

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International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.
Extract from
New York Herald Tribune
Date 24 AUG. 1930

# New Arabia

**AROUND THE COASTS OF ARABIA.**
**By Ameen Rihani . . . *Boston: Houghton Mifflin Company* . . . $6.**

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Reviewed by
ABRAHAM M. RIHBANY

ARABIA'S name occupies a significant and permanent place in the history of the world. The Bible record of the Hebrew race cannot be fully understood without frequent reference to that ancient peninsula. The dazzling Moslem conquests in the first century after Mahomet's death remain unparalleled among the racial and religous movements of history. The cultural Arab contributions of Damascus, Bagdad and Andalusia contained the seeds of their own immortality. Intellectual history holds them as among its precious treasures.

Now that ancient country, the beginning of whose history remains shrouded in mystery, still lives and feels the urge of abundant vitality. Retrogression has not completely conquered its soul. There is a "modern Arabia." It is this Arabia which Mr. Rihani describes in the present volume.

The author is a Syrian, probably of Arab descent. He is well versed in Arab history and literature, religious, political and social. His knowledge of the subject is first-hand. He traveled extensively in Arabia and had exceptional opportunities of meeting its dominant personalities, as well as mingling with its common people. He met and conversed in an intimate manner with the famous but ill-starred King Hussein of Hijaz; with sultans, emirs, sheiks, army officers, all of whom received him as an honored guest. He studied carefully the conditions created by the aspiration of the Arabs toward a "new civilization," which of necessity must be largely imported and Arabianized.

He gives an extensive and informing account of the problems attached to this intended transition. Political issues, domestic and foreign, especially those incidental to Great Britain's connections with the Arab world; social and religious problems evoked by the natural conflict between the habits of the urban Arabs and the Bedu and between the ancient and fixed religious traditions and the spirit of the new age. The reader will be interested also in the portrayal of Arab home life—the quaint customs and manners—and the clashing of those traits with the automobile and the telephone and other glories of the Western world.

The language of the book is entertainingly conversational. It is simple, direct, realistic, with now and then a dip into philosophy and an indulgence of the poetic fancy. If here and there the phraseology is not exactly "Anglo-Saxon," it nevertheless has a pleasant "flavor" of its own. The word picture is effectively reinforced by thirty-two photographic illustrations.

To those interested in the subject I highly recommend "Around the Coasts of Arabia."

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International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.
Extract from
RIVISTA DELLE COLONIE ITALIANE
ROMA
NOV. 1930

naturali e di vestigia della civiltà antica.

Il volume è arricchito da numerosi e artistici disegni.

L. V.

AMEEN RIHANI, *Around the coasts of Arabia*, Constable & Co. Ldt. London.

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*Ameen Rihani*, che il nome ci dice di origine araba, pur conservando l'anima e la sentimentalità dei suoi antenati, ha fortunatamente acquisita una nobilità di spirito veramente sorprendente per averla formata alla Scuola inglese; perchè – mi sia consentito dire – sembrerebbe più spirito latino. Padrone della lingua inglese, nella quale scrive in un modo veramente mirabile, egli lascia intatte alcune parole arabe, dicendo come non ve ne siano delle equivalenti.

L'*Ameen Rihani* è nel vero; tuttavia penso che pur se non lo fosse, ritornerebbe lo stesso all'idioma dei padri, quasi con un senso di nostalgia, che qualunque orientale porta in se e manifesta impensatamente, allorquando parla del suo paese di origine.

È un sentimento che scaturisce ingenuamente, con una semplicità poetica, sulla quale, però, non bisogna assolutamente basarsi, per formare il giudizio d'una persona e d'uno scrittore così forbito come ci appare il Rihani.

Allo studioso che avesse trovata grande difficoltà nel penetrare la misteriosa anima degli Arabi, nel chiudere il libro del Rihani « *Intorno alle Coste dell'Arabia* » parrà finalmente d'essere riescito a strappare dalla sua mente il fitto velo dell'incomprensibile e nel modo più piacevole ch'egli non avesse mai pensato.

A. L. C.

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International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.
Extract from
The Star
Johannesburg, S.A.
Date 9 MAY 1930

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# LIFE IN ARABIA TO-DAY

## WHERE THE ANCIENT AND THE MODERN RUB SHOULDERS

WRITTEN by an authority on Arab folk-lore, "Around the Coasts of Arabia," by Ameen Rihani (Constable and Co.; 21s.) is ~~a valuable~~ contribution to the study of conditions in the Near East, the seat of more trouble than can readily be recalled. Ameen Rihani is obviously Americanised, but he has the educated man's love of his homeland, its history, sorrows and triumphs, and he writes with real feeling of the lives, customs and habits of the people of "Al-Hijaz," a country of 75,000 square miles. Here, ancient and modern rub shoulders, yet the ancient remains unaffected by the modern; here are the famous cities Mecca, Al-Medinah and At-Taieg, and on the coast Jeddah, Yambo and Al-Wajh—cities of mystery for hundreds of years, where few but the faithful have penetrated, and fewer still returned.

He writes of Hijaz, Asir, Kuwait, Bahrain, Aden and the Protectorates, and everywhere he visited people of the highest rank and the lowest. He spent much time, for example, with King Hussein in the Hajaz, and thus was able to get close to the secret springs of troubled politics in that region. He is a careful and sympathetic observer, and his lengthy narrative bears the impress of authenticity.

In addition it is very liberally illustrated, the photographs being of a high standard and particularly well selected.

Side by side with his description of the lives of these people, of whom the world knows surprisingly little, is comment on the international aspect of the Arab movement. He is severe in his condemnation of British methods in dealing with the problem that we left as the wreckage of war, and names as the fatal blow to Pan-Arabian aspirations the secret understanding between England and France, the Sykes-Picot Treaty, of May 17, 1916. This was reached 17 days before the Sherif declared war against the Turks. "Indeed," he says, "while Sir Arthur MacMahon was negotiating with Mecca and pledging England's support of Pan-Arabia, M. Georges Picot and Sir Mark Sykes had completed their nefarious scheme of dividing Syria and Palestine into political and economic zones—blue and red and brown zones, which are all to-day considering the national interests, black zones of despair."

At the same time he pays tribute to Britain's policy at Aden and in other centres. He seems sometimes, however, to be at a loss what to think!

But the best portions of the book are the fascinating description of life far from Western civilisation, where customs rule to-day as they did a thousand years ago. Here Ameen Rihani is at his best, and well worth reading. His wide knowledge of nomadism make him eminently suitable for the task of making known the real courtliness and valour of a people who have through the ages been seen but [illegible]ly through a shroud of mystery.

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signed to in the event of future hostilities. The Kellogg plan for the outlawing of war must fill them with a holy joy.

### King's Horses

AMEEN RIHANI, the poet and philosopher, writes me that he is returning from Freike, Mount Lebanon, Syria, with three Arabian steeds from the stable of a King. He refers to them as "horses of Najd, from King Abd'ul-Aziz' stables," and wonders where he will keep them when he arrives in Manhattan. Reared in one of the most congested neighborhoods in the city, Ameen Rihani is regarded as a leading authority on Arabia. He has traveled from one end of Arabia to the other and enjoys the confidence of all its tribal chiefs and rulers. As a poet, he will be amply supplied with mounts, and when he sets out on a canter it will be upon three rather than a single Pegasus.

### Literally True

CITY wisecrackers from time to time speak of small towns as "being so

Springfield News

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1930

# Book Review

## With Rihani in Arabia

AMEEN RIHANI
Noted Authority on Arabia Is Author of Unusual Travel Book.

**A Review by Amico J. Barone.**

Ameen Rihani is a rare individual. He is one of the world's foremost authorities on Arabia; he writes beautiful English prose and, what is perhaps most important of all, he is delightfully human. The ordinary—although it may be erroneous—conception of a scholar is that he is a pedantic, heavy sort of a person. What a delight then to discover a scholar energetic, alive with the zest of life, in harmony with his own time and yet sympathetic with the mood and spirit of other days and strange customs. These are some of the qualities which make Rihani a rare individual and his work so outstanding and significant. His latest book, "Around the Coasts of Arabia," is important and authentic because it is the work of a scholar and a man who thoroughly understands his subject matter; it is a fascinating volume because the author never forgets that he is a human being as well as a scholar.

"Around the Coasts of Arabia" is both a travel book and a discussion of the political situation in the Arab states. It would have been virtually impossible for Rihani to confine himself to merely describing the country, the people and their customs, and to making understanding and frequently humorously keen observations about them. He knows too much about, he is too much interested in the political aspects of the Pan-Arabian problem to be able to avoid any consideration of it in a book which is concerned with Arabia. Therefore, in this volume, with its prose than often glows and its style which makes the scene he depicts vivid and alive, Rihani gives an intimate picture of kings and ameers and princes and sheiks of the desert. He relates of political intrigues, historical events, diplomatic secrets. He describes odd customs with always an eye to the humorous aspect. He reveals the human side of the Arabs of high and low degree. When one closes the book it is with the feeling of having learned something authentic, something vital about Arabia and its people. This is true, of course, because Rihani, completely at home in the language of a Syrian himself, was able not only to secure all his information first hand but also to set down his impressions, to interpret the Arab and his country with what may be termed a native understanding and sympathy.

Perhaps it might be considered more important in a review of this book, in view of the present situation, to discuss some of the political subjects which Rihani has taken up, and yet the temptation is even stronger to recall his entertaining description of certain marriage rites, of the daily lambs at Jaizan and the nightmare they produced, of his skill at eating with his fingers demonstrated at the banquet given by Sheikh Ameen Basha'yan in his villa at Salihiyah, of the famous tomatoes of Kuwait and his plea to the "most Merciful and Compassionate, would'st thou thus punish a glorious fool for an hour of dissipation?" It is these incidents which come back easily to memory and which, it seems to me, make the book truly fascinating and delightful. "Around the Coasts of Arabia" deserves a popularity which it may not acquire because it may be incorrectly looked upon as a scholarly but rather dull work. It is scholarly but it is also an extremely readable volume. Out of the pages of this book scenes and characters spring forth alive to entertain, amuse, inform and edify. It is a volume which intelligent readers can delight in.

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"AROUND THE COASTS OF ARABIA": by Ameen Rihani. (Houghton Mifflin Company. Boston.)

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The Syrian World

**PALESTINIAN WOMEN THANK RIHANI**

The women of Palestine broke traditions to the extent of holding public demonstrations and engaging in many other activities in support of the Arab cause which were unprecedented among women of the East, especially Moslems. They also called a convention for the public discussion of means to further their ends and gave by their display of aggressiveness and determination great courage to the workers for the Arab cause.

The Syrian World has learned that one of the first acts of this first congress of Palestinian women was to send a cable of thanks and appreciation to our eminent author and lecturer, Ameen Rihani, for his effective defense of the cause of Palestine Arabs in America, reports of which caused great rejoicing amor the Arabs of Palestine.

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 The Syrian World 

# Book Reviews

## ANOTHER NOTABLE BOOK BY RIHANI

*Around the Coasts of Arabia*, by Ameen Rihani, New York, Houghton Mifflin Company, 364 pp. $6.00.

ANY book by Ameen Rihani on Arabia is bound to be hailed as a distinct contribution to Arabian lore. His former book entitled Maker of Modern Arabia, or Ibn Saoud, His Country and His People, was considered the most notable addition in modern times to the sum total of our knowledge on Arabia. And if it is so considered with almost common consent it must rank among the most notable contributions of all times, because Arabia remains today as in all times past the country of inscrutable mystery of whose forbidden interior only the most daring had ever had a glimpse.

Not so, however, with our celebrated author and traveler Rihani. He had access to every spot in Arabia with the exception of the holy cities of Mecca and Medina. And even these he could have seen if he but wished to profess Islam, but this he would not do not through any religious scruples, but simply because he would not buy a privilege on any condition. He is so broad on matters religious that he could not conscientiously be bound to any one creed.

Rihani's accounts of his Arabian experiences and adventures lose nothing, however, through this seeming deficiency. Of the two Moslem holy cities Mecca is by far the most important, and Mecca is forbidden to all but Moslems, which puts it beyond the immediate interest of travelers, while descriptions of it so far published by Moslems and others have deprived it of a good deal of its element of mystery. All other parts of Arabia, however, are lands of potentialities, yet only very little was known about them. Never before, we believe, was such a comprehensive account given of these parts of the world as in Rihani's recent work.

Rihani is one of the very few contemporaries qualified to speak authoritatively on modern Arabia. His travels in that country were conducted under the most auspicious circumstances,

INTERNATIONAL PRESS-CUTTING BUREAU
110, FLEET STREET, LONDON, E.C.4.

Extract from
The Times
LONDON
Date 29 MAR. 1932

## CAMELS OF ARABIA

### BEASTS FROM OMAN AND NEJD

TO THE EDITOR OF THE TIMES

Sir,—The notice in your columns of the 24th inst. about Mr. Philby's Arabian journey declares, with reference to the camels of which his caravan is composed, that "the beasts of Nejd have few rivals and no superiors." This statement is apt to imperil the high reputation of the camels of Oman, and I ask your permission to stand up on behalf of these deserving animals to defend their time-honoured character by quoting only a few opinions from well-known sources of authority.

John Lewis Burckhardt (Notes on the Bedouins and Wahábys, 1830).—In Arabia, the best camels for riding, those of the most swift and easy trot, are said to be in the province of Oman. The deloul el Omány is celebrated in all the songs of the Arabs. While I was at Djidda, Mohammed Aly Pasha received two of these camels as a present from the Imám of Maskat; they were sent by sea.

Lieutenant J. R. Wellsted (Travels in Arabia, 1838).—Camels in all parts of Arabia are esteemed a gift of inestimable value, and those of Omán enjoy a deserved celebrity for strength and swiftness. Nejd is equally the nursery of the camel as of the horse; but the Omány in all ages is celebrated in the songs of the Arabs as the fleetest.

Colonel S. B. Miles (The Countries and Tribes of the Persian Gulf, 1919).—The dromedaries raised by the Omani and Mahra tribes are celebrated for their speed, beauty, and endurance, and the Shereef of Mecca receives an annual present of a few for his special use from the Sultan of Muscat.

Ameen Rihani (Ibn Sa'oud of Arabia, 1928).—"But I must not deny a share of the credit to my Zelul, which, being an Omaniyah, did not relax her pace till it had reached her goal." And, when mentioning the gift of 10 beautiful Oman dromedaries made to Ibn Sa'oud by a sheikh of Oman: "The Zeluls, naturally the best of their kind, which is the best of camelkind, were the most beautiful I had seen."

To wind up with an official stamp from "A Handbook of Arabia" (compiled by the Admiralty, 1920): "The dromedaries of Oman are esteemed among the best in Arabia."

It would give me great satisfaction to have established the fact, by the opinions cited above, that the camels of Oman—besides having distinguished themselves more than once as messengers of friendship and good will between the land of their origin and neighbouring countries—not only compare favourably with their brethren in Nejd, but are also considered to be superior to them. Honour to whom honour is due!

I am yours very faithfully,
RUDOLPH SAID-RUETE.

Lucerne, March 26.

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# AROUND THE COASTS OF ARABIA

*Ameen Rihani in Hijaz dress*

Ameen Rihani is a Syrian from one of the most picturesque parts of his native country. He was, however, educated in the West and is well known as poet, translator, author and lecturer; he is also an authority on Persian literature.

He succeeded after many attempts in penetrating the capital of Ibn Sa'oud the King of the Hijaz (called by the press "The Arabian Cromwell") who became his friend. Rihani's book *Ibn Sa'oud* which was published a year or two ago was very successful and quickly went out of print. Extracts from the press will be found overleaf.

The book is fully illustrated.

## BY AMEEN RIHANI

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AMEEN RIHANI: Around the Coasts of Arabia. London, Constable & Co. 1930. XI, 364 S.

Ameen Rihani, der den Lesern der Europäischen Gespräche durch seinen Aufsatz über die beiden arabischen Herrscher Ibn Saud und Imam Jahia (Juli-Heft 1929, S. 333 ff.) schon bekannt ist, veröffentlicht in dem vorliegenden Buch Ergebnisse und Beobachtungen von den Reisen durch Arabien, die er 1922/23 vor allem in der Absicht unternommen hatte, die Annäherung zwischen den arabischen Herrschern zu fördern. Die ersten Teile geben eine zusammenhängende Schilderung der Reise nach Hedschas zum König Hussein und weiter nach Assir zum Idrisi (S. 162 ff. eine interessante Geschichte der halbnegroiden Herrscher[1] und S. 198 ff. Beobachtungen über die wahabitischen Emissäre in der Hauptstadt von Assir). Weitere Kapitel behandeln den Aufenthalt bei den Scheichs von Koweit (vgl. besonders Seite 245 ff.), von Bahrein (vgl. S. 284 ff.) und in den Aden-Protektoraten (vgl. S. 355 ff.)[2].

[1] Der damalige Herrscher Mohammed ibn Ali ibn Mohammed ibn Achmed ul-Idrisi, der an der Al-Azhar Universität in Kairo studiert hatte, erkundigte sich bei Rihani, „of what tribe Colombus was" (S. 186), und war enttäuscht, als Rihani die Länge der nordöstlichen Durchfahrt durch die Bering-Straße nicht angeben konnte (S. 187 f.).

[2] Den Wahabitenkönig Ibn Saud hat Ameen Rihani schon in einem besonderen Buche: Ibn Sa'oud of Arabia, London 1928 behandelt (vgl. die Besprechung Eur. Gespr. 1929, S. 210 ff.), während er nun ein Buch über den Imam Jahia von Jemen vorbereitet.

July 1930



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May 1, 1936

## Letter from Rihani Reveals Desire to Re-visit Southland

Hollywood.—P. A. Be-Hannesey of this city has just received a letter from Ameen Rihani, internationally famous author, of Freike, Republic of Lebanan (Syria), expressing a desire to again visit Southern California, to renew the pleasant experiences and to greet once more the many friends, resultant of his former visit here about six years ago, when he was the guest of Mr. Be-Hannesey.

Mr. Rihani is a world famous writer in several languages and foremost authority in the Arabic literature. An important article from his pen will appear in the International Magazine "Asia" in an early issue. He is a regular contributor to leading publications both in English and Arabic.

Mr. Rihani, in his letter recalls his many former trips about the Southland comments on the inspiration and bubbling youthfulness which were everywhere evident during his stay in beautiful Southern California and in the hills surrounding Hollywood, as compared with life in the ancient Holy Land of Mt. Lebanon, where people, as he termed it, "are born old, and the burden of ancientness is upon them all."

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26 Warren Street
New York City

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Christian REGISTER
BOSTON, MASS.

SEP 17 1931

## Inmost Arabia

ARABIAN PEAK AND DESERT. *By Ameen Rihani. Boston: Houghton Mifflin Company. $5.00.*

In taking up this book, one has the comfortable assurance that the real truth will be told in an entertaining manner. Everything about the author, his very name, Syrian birth, knowledge of Arabic, Arabian sympathies, wide travels all over the Arabian peninsula, and his intimate acquaintance with the various rulers, persuades us that we are in the hands of a competent guide. This book deals with the author's travels and experiences in the least known and most isolated country of Arabia, Al-Yaman. In its isolation, jealously guarded, it may be ranked with Afghanistan, Nepal, and Tibet. Like Afghanistan, it is a fanatically Mohammedan state. Any Christian who ventures there takes his life in his hands; and if he escapes, he must still suffer infinite physical discomfort and moments of intense anxiety. The author makes the dangerous journey in the hope of negotiating a treaty for his friend, ex-King Husein of the Hijaz. There is an interesting account of protracted discussions and intrigues with British and Arab agents in Aden before he is permitted to enter Al-Yaman. He travels through the whole length of the country from south to north, to Sana the capital city, experiencing extremes of heat and cold in desert and mountains. Life everywhere is extremely primitive. Conditions remain as they have been for many centuries, unchanged since the days of Solomon, when the Queen of Sheba passed through the country. Occasionally the author meets Arabs of great native nobility, grave, courteous hospitable, and cultured. For the most part, life is primitive and barbarous. Suspicion and hostility are universal. The state was frequently engaged in warfare with the British to the south and the Arab state of the Idrisi to the north. And always the people were engaged in domestic feuds. At the capital the author was detained as a captive guest of the Imam, the astute and powerful ruler of three million turbulent people. The author is permitted to accept the hospitality of several leading citizens of Sana, and he gives us delightful pictures of intimate domestic Arab life. The stories are all the more interesting because they deal with life during the period of Ramadan, when for a month Mohammedans fast from sunrise to sunset and feast through the night. There are scenes which rival the stories of the Arabian Nights. The Imam is revealed as a poet, who welcomes Ameen Rihani as a kindred soul, a brother poet. Sana is a very ancient city, whose beauty is described as comparable with Damascus and Bagdad. There we discover the original skyscrapers, houses of fifteen stories built ages ago. Progress and modern science have not touched Al-Yaman. The country is more remote from the civilized world than the darkest parts of Africa. The story of this picturesque and backward people is both interesting and informing. It will help the reader to understand the difficulty confronting the peoples of Arabia in bringing about a federation of the various states.

F. J. G.

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Aug 29, 1935



## From East and West

By H. I. Katibah

### IN DEFENSE OF RIHANI

Perhaps the first word in defense of my friend Ameen Rihani, or rather in apology to him, is that, in all probability his letter was not meant for publication. There was no postscript to indicate whether it could or could not be published. I took the initiative and the responsibility to publish it in last week's issue believing there was nothing out of the ordinary in it, and that it might stir up some discussion. The letter might have caused some misunderstanding, and surely must have caused a great deal of discussion pro and con. If it has done the latter I think it has served a good purpose, although it might bring on my head a justified reprimand from my friend, "the Philosopher of Freike."

Readers of The SYRIAN WORLD who do not know Mr. Rihani well may be taken aback somewhat by his sweeping, generalized criticism of the second generation Syrians. I believe much of the supposed bitterness in Mr. Rihani's letter should be reckoned as caricaturing in words,to heighten the effectiveness of the idea the writer wishes to convey. It contains an element of colorful exaggeration, yet is fundamentally true. Again, Mr. Rihani, probably not having in mind the appearance of his letter to me in print, did not go into any elucidations and qualifications that are not necessary for my benefit.

I am sure Rihani is aware, as I am aware, of a great number of second generation Syrians to whom the pointed strictures in his letter do not apply. He has numerous admirers among the second generation, and he holds many of them in high esteem. He was speaking from his heart to my heart, where logic is neither needed nor desired. He was bitterly disappointed at the lethargy and apathy of our people, his people, towards so many worthy public movements, of which The SYRIAN WORLD is one, dear to his heart. He feels about it the same as I do, as many of us, young and old Syrians of more earnest natures, do.

The criticism directed in Mr. Rihani's letter to the Syrians of the second generation in the United States should, in truth, be directed against most youth of today not only in the United States, but all over the world. Whatever may be said in favor or against the fogy oldtimers who made a mess of the political, social and economic setup of the world a generation ago, today the destiny of the world is in the hands of youth. If another world war breaks out, this time the stuffy old diplomats cannot be the ones to blame. It is the youths of Italy who have given backbone to the black-shirt fascism of Il Duce that is menacing the world at present; it is the youths in Germany who are responsible for the tragico-comic drama of Hitlerism. It is the youths of Russia, of Turkey, of Persia, of China, as well as of Syria and Egypt, who are taking the reins into their hands and driving the chariots of history post-haste, without even a lingering look to the past. Whatever achievements, whatever glory, infamy, tragedy or comedy they accomplish, the old ones can only grin their teeth, or shake their heads in dismay, or with an occasional nod of approval. That youth the world over are going too fast, whether forward to a better world, backward into dismal reactionism, or just in circles, nobody can deny. That they have discarded to a great extent the ruggedness serenity, and colorfulness of individualism that dominated the democracies of Europe and America for several generations, is equally undeniable. In this respect they are indeed somewhat "colorless" when compared with the vigorous, ambling, and often fumbling, individualism of a generation ago.

Mr. Macksoud mistook the intent of Mr. Rihani's letter, I believe, when he brought in the question of assimilation and Americanism into discussion. I do not think any Syrian can claim to be any more American than such rebel indivdualists as H. L. Mencken or Heyward Broun who make no end of fun and satire on their own American ways and institutions, when occasion calls for it. One does not have to be a conformist to be a true American. Indeed, one would be tempted to say one can not be truly American if one is a strict conformist.

Nor does it follow that to be ourselves as Syrians we should encumber ourselves with a lot of outlandish customs and manners that only stand as barriers to success among other races and peoples we deal with in our everyday affairs. I am sure Rihani does not mean that we should cling to abominable Syrian customs that he himself was the first to ridicule more than thirty years ago in the Syrian press of America. But the timidity with which some misguided Syrians try to "be like the rest" is sometimes disheartening.

There are certain beautiful moral and spiritual traits that we have inherited from our seasoned race that will enrich us as Syrians and as Americans if we retain them. If youthful Syrians are at a loss to know what these are, as they often show themselves to be, it is because they do not know their past sufficiently and properly. They are as much to blame for this as their parents. The lukewarmness in many Syrians of the second generation to projects that seek to enlighten them and guide them in this direction, is due precisely to this ignorance and to lack of appreciation.

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THE SYRIAN WORLD
By EDDIE AYOUB

## AN OPEN LETTER TO AMEEN RIHANI

### From One of the New Generation of Syrian-Americans

**(Mr. Ameen Rihani's letter to Mr. H. I. Katibah, printed in last week's issue, aroused considerable discussion among the younger Syrians. Among other letters we received one from George Macksoud which we feel might interest young Syrians. We print it without comment.)**

On page four of last week's issue of The SYRIAN WORLD, Mr. H. I. Katibah, the editor, ran a letter addressed to him from the erudite Ameen Rihani. By the very fact of its publication, the letter was removed from the privacy of a personal correspondence and admitted to comment and criticism.

Since Mr. Rihani, as an editorialist and a molder of public opinion, is potentially powerful, it is only fair to give the "colorless generation" he scolds so vigorously, a chance to vindicate itself of this and other charges before many who will take Mr. Rihani too seriously.

He is apparently deeply disgusted with the younger generation, for he says we have "a lot of American smart-alec-ness and what else." We might ask Mr. Rihani to specify exactly what else, since this might imply several rather terrible shades of degradation. We might also find a trace of the die-hard that absolutely refuses to be assimilated by the country which has given him opportunity for renown.

Mr. Rihani further yearns plaintively, "I wish they would retain a little of their native manners, or listen, whether respectfully or not, it does not matter, to those who remind them of what they have forgotten." He also hopes piteously for "thise few individuals who will relight the torch in te future, and start the new movement of the broaden-and-strengthen-your-Americanism-with-your-native heritage."

Mr. Rihani should be forcefully reminded that while we younger Syrian-Americans might acknowledge the stately elegance and gracious beauty of "native manners," we must adopt the manners and customs, prevalent in the schools and offices of America which we, as American citizens, must accept. In a highly competitive world, we cannot afford to set ourselves apart as "foreigners," and this is fitting since our fathers sent us to American schools to learn how to blend into the scheme of things in America, the land of their adoption.

As to our native heritage, we that are born in America must remind our elders that while we are proud of the cultural advances of historic Syria, we have not shared with our parents except through hearsay, the traditions that wove the spell of the "native heritage" around them. If there is any heritage, it is instinctive and blood-given, and we are impelled by it. As to other tangible heritages, it is difficult not to recall that most of the Syrian families who migrated to settle permanently in America, did so either because of Turkish persecution or sheer lack of business opportunity. Thus, we cannot be blamed for looking askance at the worth of a "native heritage" that drove so many families thousands of miles away from it.

Sentiment is a lovely, but soft, thing. While admitting the fineness of many Syrian characteristics, we cannot spend our lives mooning over memories we haven't shared.

We must forge steadfastly ahead, not look constantly behind. If American manners be more brusque and less courtly than those of native Syria, then it appears seemly that a man as worldly and cosmopolitan as Mr. Rihani, should be sufficiently tactful to recognize the propriety of conforming.

Today, in America, custom has outgrown the tedious observances of signing "your humble and obedient servant," bowing low and mouthing the mid-Victorian hypocracies that passed for etiquette in the old days. Doubtless, Mr. Rihani is aware of this.

Ending his tirade with a final blast, Mr. Rihani percolates with— "Meanwhile, you have to pay the toll—we all do—to ignorance and bigotry and stupidity." Of course, we are all conscious—we cannot help but be—of the Olympian heights from which the eminent Rihani thunders, but it does seem that the gentleman does more than despise us— he actually seems to hate us! And it does seem rather small for such a big man to hate with such vigor the younger set he holds so cheaply. Moreover, it might tend to make younger Syrians feel that such rarefied heights, whereon Mr. Rihani dwells, may not after all, be such a desirable goal to attain.

. . .

The Palestine Post
Feb. 10, 1935

## Rihani Writes of Feisal

**"Faisal Al Awwal" by Ameen al Rihani, Sader Printing Press, Beirut, 235 pages, 1934.**

It is doubtful whether any living Arab writer is so well known as Ameen al Rihani, who has now returned to his native country, Syria, under terms imposed upon him by the Mandatory Government. He has visited various parts of the Middle East in recent years and seen the Kings, Emirs and Sultans of the Arabian peninsula and written books about them.

In this book on King Feisal, he shows his admiration of and interest in the Arabs, though he is aware of the existence in most Arab countries of "disgraceful local pride and deep-rooted tendencies which do not suit the modern spirit."

The author gives special attention to the first years of King Feisal's reign in Iraq. He describes his education, his part in the Arab revolt, his influence over the Sheikhs of the tribes impelled northwards by Colonel Lawrence, and his settlement of their internal feuds. Later he tells of the "jihad" which King Feisal led in Iraq. With some irony he describes the failure of certain negotiations between the British High Commissioners, the Colonial Office,

JERUSALEM'S NEW CINEMA

Opening Night of the "Orient"

All the 400 seats in the new Cinema Orient, German Colony, Jerusalem, were occupied on Friday evening, the opening night.

The film "Three on a Honeymoon Trip," featuring Brigitte Helm, and advertised as an Austrian production, was well received by the audience among whom

press, 9 Allenby Square, (opp. the G. P. O.) P. O. Box 320, Tel. 1894. Jerusalem.

# SECONDS TOTAH DEFEND RIHANI

### "Syrians Shou'd Solve Their Own Troubles and Act at Once"

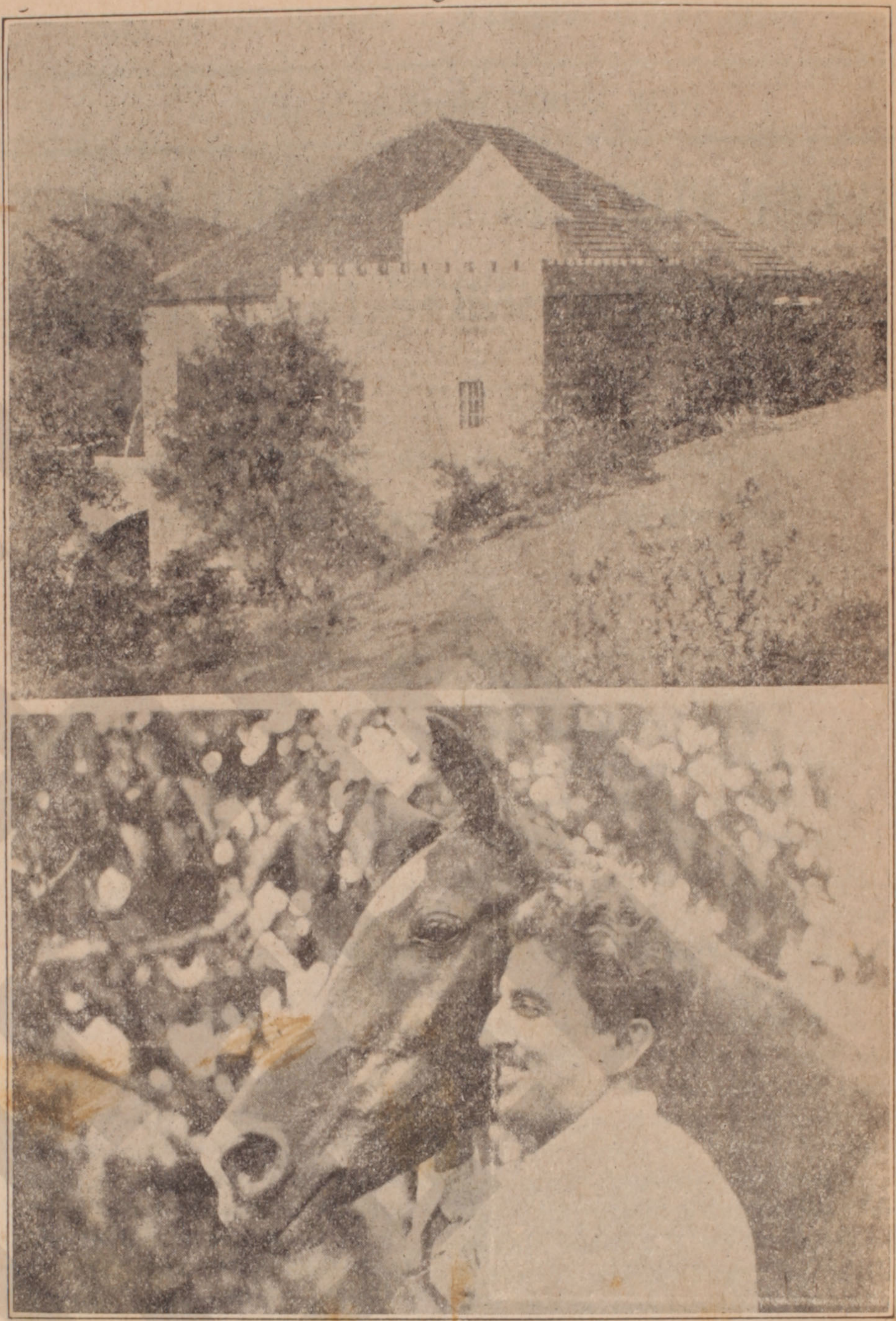
In answer to an appeal made through the SYRIAN WORLD by Mr. Selim Totah in defense of Ameen Rihani, Thomas Ember, of Fort Wayne, Ind., seconds the motion and deplores the lack of freedom in speech now existing in Syria. He, furthermore, proposes the formation of an all-inclusive Syrian Federation for this and other purposes.

**Better Than Devil's Island**

"May I second the motion of Mr. Selim Totah," writes Mr. Ember, "in regard to the formation of a committee concerning the deportation of our distinguished countryman, Ameen Rihani, from Lebanon. It is indeed pitiful that a Syrian cannot voice his opinion in his own native country without incurring the wrath of the Mandatory Power and must accept either deportation or imprisonment. No doubt, if he had fomented active trouble, he might have been exiled to the famed Penal Colony at Devil's Island and French Guiana."

"It is high time," he adds, "for the Syrians to organize and make their voice and opinion heard. The Syrians must solve their own problems by themselves; if they don't no one else will. We can incite sympathy, but that is not enough. We must act and act soon. An organized Syrian Federation, unbiased as to religious affiliations, place of birth, or present location is needed. A Syrian is a Syrian regardless of where he may be, and as such should be given due right in this Federation."

# BEFORE DEPORTATION



**Above — The modern home of Ameen Rihani, which he built in his home-town, Freike, Lebanon, and below, Ameen Rihani with one of the famous mares presented to him by King Abdul-Aziz Ibn Sa'oud.**

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The Palestine Zionist Home is now filled to capacity and migrating Jews should be sent elsewhere; to Texas or Biro Bijan. Further immigration of Jews to Palestine will work unjust hardship on the Arab population, which has lived on the land for 1600 years.

This is the contention of Ameen Rihani, American citizen of Syrian birth. He spoke before the Foreign Affairs Council at a luncheon meeting at Hotel Cleveland today on "Britain, Italy, France and the Pan-Arab Movement."

"The promise embodied in the

they measure calmly their achievements in Palestine and consider the necessity of meeting the Arab's proposed compromise."

In this proposed government, Mr. Rihani proposes that all the Jews now in the country shall have the

6 out of 7
WHO COME HERE
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NEW YORK, March 2nd, 1934

# KILLED THE GIRL TO "QUIET HER" YOUTH ASSERTS IN CONFESSION

## Father Denies Slayer's Assertion That Victoria Suggested Going to Alley; "Dragged There," He Says

BOSTON.—In a written confession signed before Captain James R. Claffin, Francis Vigneau, 23, alleged slayer ...ld Victoria David of this ...

she kept on fighting harder, until he pulled back and struck" with all his might and the girl groaned and fell to the ground.

He then left the spot, he said, and ... to the Sullivan house where he ... next morning ...

# FLOCK TO POLLS TO ELECT CHOICE

## King Ali Insists on Syrian Unity in Conditions for Throne; Persian Shiites Now Join Other Moslems in Protesting Zionism

### Ayyoub Thabit Elected Bierut Representative

BEIRUT. — Dr. Ayyoub Thabit, graduate of the American University of Beirut, and former emigrant to this country during the World War, has been elected to the Lebanese Parliament by popular vote.

Other reprsentatives elected were: Khayr-ud-Din al-Ahdab and Varan ... the Lebanese ...

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April 30 1937

THE CLEVELAND PRESS

# SAYS PALESTINE NOW IS FILLED

## Syrian-American Tells Foreign Affairs Council Room for No More Jews

The Palestine Zionist Home is now filled to capacity and migrating Jews should be sent elsewhere; to Texas or Biro Bijan. Further immigration of Jews to Palestine will work unjust hardship on the Arab population, which has lived on the land for 1600 years.

This is the contention of Ameen Rihani, American citizen of Syrian birth. He spoke before the Foreign Affairs Council at a luncheon meeting at Hotel Cleveland today on "Britain, Italy, France and the Pan-Arab Movement."

"The promise embodied in the Balfour Declaration for a Jewish national home in Palestine has been fulfilled," he said. "It lacks nothing, culturally or agriculturally; economically or socially. From now on it must develop from within; not from without.

"All the Arabs ask through their Higher Committee is that his majesty's government abide in word and deed by the 'White Paper of 1922' that Palestine as a whole will not be converted into a Jewish home. All that they ask of the Jews is that they measure calmly their achievements in Palestine and consider the necessity of meeting the Arab's proposed compromise."

In this proposed government, Mr. Rihani proposes that all the Jews now in the country shall have the same rights and be subject to the same laws as the other elements of the native population, the only possible solution, he says.

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6 out of 7 WHO COME HERE GET ... LO...

What Rihani Said of
Hallow The Artist

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International Press-Cutting Bureau,
110, Fleet Street, London, E.C.4.

Extract from

Review of Reviews
LONDON

JAN 1933

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The Review of Reviews
1933

# THE SPELL OF FAR ARABIA

By KENNETH WILLIAMS

751

***The writer of this article was formerly Editor of THE NEAR EAST AND INDIA. His experience enables him to give a first hand account of some of the men who, since the war, have explored the Arabian desert.***

SINCE the Great War Arabia has become definitely good "copy". I do not mean this in the sense of providing romantic tales about refined sheikhs and adventurous European or American females—the market for that kind of thing, by the way, which was staged rather in the African than in the Arabian desert, is probably exhausted—but in the sense of yielding stirring, "human" stories of great courage and adventure.

Now in these adventures Englishmen have played incomparably the most prominent part. An odd German or two, it is true, has penetrated the Yemen or the Hadhramaut, on the south-west and the south; a Dane ventured into the Hejaz recently and was killed there; but for the most part it is to Englishmen that the world has looked for the unfolding of Arabia's still remaining secrets.

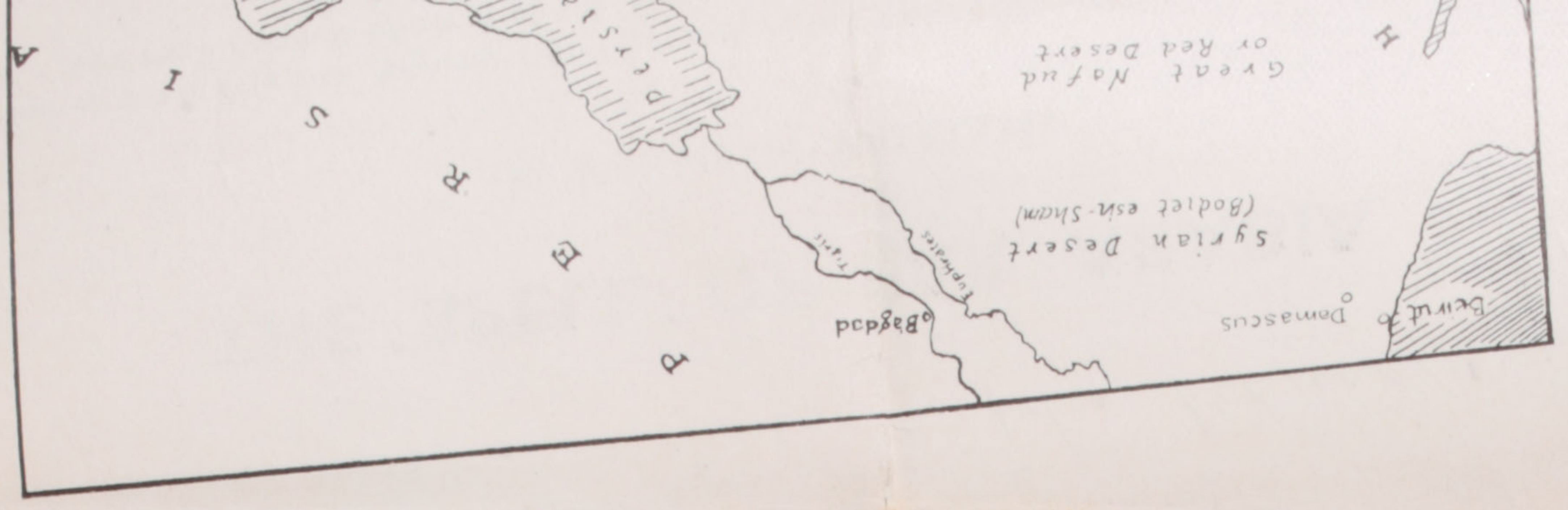
The War and the post-War years taught us much concerning Arabia; old cities, old routes, old civilizations were then plentifully discovered. The wonders of such places as Ur, Nineveh, Petra, Jerash and so on were uncovered to an admiring world. No field, in fact, has been richer for the archæologist. One vast Arabian mystery, however, was not explained until quite recently, namely, the riddle of the Great Southern Desert, the *Rub' al Khali*, or "Empty Quarter", whose nature and contents had baffled geographers and travellers for centuries. This great expanse, 850 miles long by 650 miles wide, was absolutely unknown: it had, of course, lain well out of the stream of war, the flowing of which has resulted in changing the face of Arabia. And it is mainly of the men responsible for the exploration of this uncharted stretch that I wish to write here.

THERE are, I think, three Englishmen who stand out in the post-War exploration of Arabia: Mr. Bertram Thomas, Mr. H. St. John Philby, and Mr. Eldon Rutter, all of whom, incidentally, have published accounts of their doings. I will not speak of "T. E. Lawrence", whose amazing exploits, enshrined in *The Revolt of the Desert*, are sufficiently well known and were, in any case, performed during the War itself: nor of the late Gertrude Bell, whose post-War services in Arabia were wholly administrative or peculiar to Iraq.

Bertram Thomas must head the list, if only because it was to him that the honour fell of being the first white man to cross the Great Southern Desert of Arabia. Thomas went to Mesopotamia as a young subaltern in 1915. During the War and for three years after it, as a Political Officer, he came to know thoroughly both Arabic and the Arab. That knowledge he fortified in the years 1921-1924, in an administrative post in Trans-Jordan, where the Amir Abdullah, brother of the King of Iraq, rules. From 1925-1930 he was in a far distant part of the Peninsula, namely, Oman, in the south-east of Arabia. There, as Grand Vizier (Prime Minister) to the Sultan of Muscat and Oman, he was able to indulge his bent for exploration.

But Thomas is no romantic Arabist. He is, indeed, the quintessential Englishman, a definite exception to the saying (used by the "stay-at-homes") that "all Arabists

Turn over to Rihani






"Arabia", he said simply. "I used to go in number eleven for Arabia."

But that is merely Thomas's modesty. Actually he is a very fierce hitting bat.

MR. ST. JOHN PHILBY, who in the spring of last year, crossed the "Empty Quarter" from east to west, whereas Mr. Thomas traversed it from south to north, is a man of very different type from the younger explorer.

A downright, outspoken officer, Mr. Philby never concealed his opinion, when in Government service in Arabia, that British policy in Arabia was wrongly directed. Ever since his historic trek, at the close of the War, across the Peninsula from Persian Gulf to Red Sea, he has been convinced that the future of Arabia lies, not with the Hashimite dynasty on which Great Britain, as he thinks, "put her money" during and after the War, but with the virile, intolerant Wahhabis, led by that mighty Arab, King Ibn Saud.

So strongly held was this conviction that, in 1924, he left Government service, and for the greater part of the ensuing years he has lived in the Holy Land of Islam, the Hejaz, which was conquered by the Wahhabis from the Hashimites some seven years ago. Recently, moreover, he openly announced his conversion to the Wahhabi creed.

(There is, by the way, much nonsense written about Mr. Philby's official position in the Government of Ibn Saud, and about his being in disguise still an agent of the British Government in Arabia. Such stories are what I have said: nonsense.)

But always, even when he was serving under the British ægis in Arabia, he was dreaming of exploring that vast desert of sand at whose fringes he had gazed when he first went to Riyadh (the capital of Nejd, in Central Arabia) during the War, to see the Sultan Ibn Saud (as the Wahhabi then was). He made no secret that the conquest of this dreaded desert was his most cherished aim in life.

Yet the years slipped by, and still he made no sign of attempting to cross the "Empty Quarter". When, however, the success of Bertram Thomas was announced, Philby, who, by the way, disagreed with some of Thomas's published theories about the hitherto unknown inhabitants of the central south of Arabia, not only was one of the first to congratulate his young rival, but also resolved himself to conquer the desert in a different way.

Actually Philby had made earlier plans for an expedition into this unknown sand. Had they materialized, they would have coincided with those of Thomas, and the two men, the one from the north, the other from the south, might have met in the heart of an uncharted land!

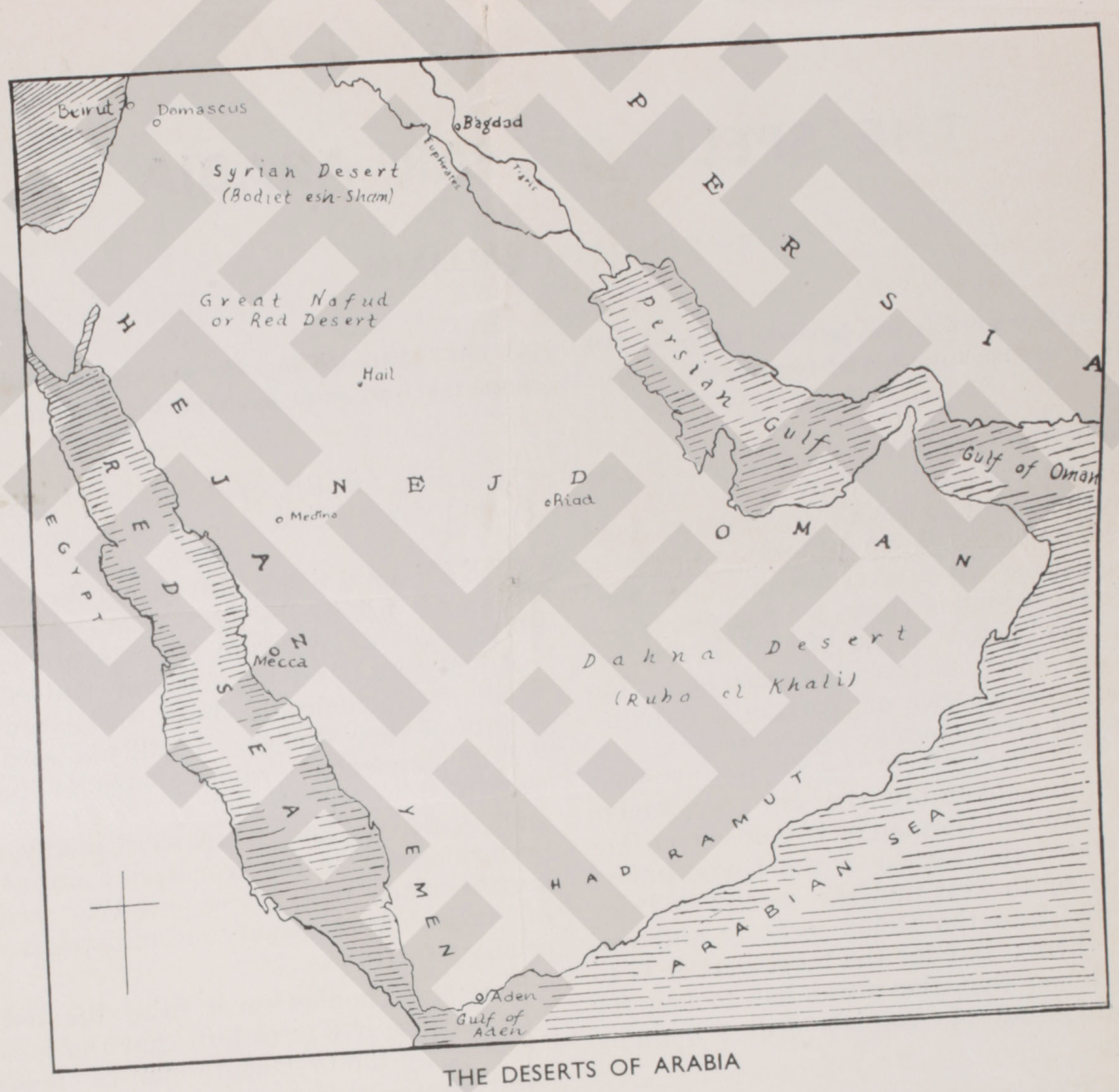
It was at the beginning of 1931 that Philby, of whose intention only King Ibn Saud and a handful of people in England were aware, took his chosen camels to the Persian Gulf, went to Jabrin Oasis, and then, for some ten weeks, was heard of no more. On April 6th, however, he turned up safely at Mecca, after what was an astounding journey.

He has thus been cheated, by Bertram Thomas, of being a pioneer across the Southern Desert, but it is beyond question that there is no finer feat in the whole history of Arabian exploration than Philby's trek eastward from Shanna to Sulaiyil, across 350 miles of absolutely waterless country, across, in fact, the real, the only "Empty Quarter".

It may be worth recording, incidentally, that whereas Mr. Philby graduated at Trinity College, Cambridge, about a quarter of a century ago, Mr. Thomas recently went up to the same College, "to complete", as he says, "his education". But the public, I fancy, will derive from this University episode in Mr. Thomas's career another book, on "Southern Arabia".

MY third explorer, Mr. Eldon Rutter, is in a different category, for whatever thoughts he may have had on the crossing of the *Rub' al Khali* (and no Englishman appears to be able to live in the remoter parts of Arabia without thinking of crossing

Turnover to Rihani




THE DESERTS OF ARABIA

are slightly mad." His conquest of this *Rub' al Khali* was achieved not because of a passion for Arabia and the Arabs, but because for many years he had set his heart steadfastly on removing what Sir Richard Burton some eighty years ago called " that opprobrium to modern adventure ". The fame that is now his is the result of years of careful planning and of shrewd calculation, combined, of course, with immense courage, endurance, and knowledge of the Bedouin Arab.

His journey across the *Rub' al Khali*, accomplished in 1931, was, therefore, in no sense a " stunt ", but a severely scientific expedition, and as such it has been hailed by experts all over the world.

But this explorer, still a young man, is far from being merely a depository of scientific knowledge. His dominant interest, which from a reading of his book, *Arabia Felix*, one might perhaps imagine to be anthropology or zoology or philology, is really music, and he is, as those may recall who have read the Iraqi sheikhs' description of his playing of Beethoven in Gertrude Bell's *Letters*, no mean pianist. Even more " human " is the eager love with which he talks of cricket. I once asked him what facilities he had for the game in Arabia, particularly in Oman, where, as I have said, he was Prime Minister for some five or six years. " We used to play against the ships of the Navy ", he replied. " And who were ' we '? " I asked.



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this barren waste) he has not actually attempted it. He has two claims on fame.

Eldon Rutter journeyed to and lived in Mecca and Medina in 1925 and 1926, a feat accomplished by very few Englishmen—unless, of course, they were known beforehand as professed Muslims. His experiences in these two closely guarded towns are contained in his *Holy Cities of Arabia*, a classic book that has not yet received the recognition it deserves.

In Mecca he had an extremely interesting, but scarcely a stimulating time, in the physical sense. His privations in the Holy Cities, however, did not destroy his curiosity to know more of Arabia. The townsman of this Peninsula he now knew well, but he wished to get close acquaintance also with the Bedouin, the tribesman.

To this end, therefore, he undertook, in 1929, a journey from Damascus into Central Arabia. Like all other worthy explorers in Arabia he went by camel—the immemorial way. He wanted not only to follow in the footsteps of Doughty, in such towns as Riyadh, Buraida, and the cities of the Qasim, but also to study the changes brought about by the reforming activities of the feared Wahhabi ruler, Ibn Saud.

Actually, he failed of this purpose. He reached Hayil, where no European had been since Gertrude Bell had stayed there in 1914, but the local Wahhabi authorities were suspicious of his *bona fides*—they thought him, indeed, to be an English spy—and he was forced to return to Trans-Jordan, baffled, indeed, of his larger aim, but provided with a considerable insight into the Bedouin character. On this, it is sufficient to say that, if you still harbour romantic notions on the chivalry and honesty of the Bedouin, you had better not mention it to Mr. Rutter!

ALL these three Englishmen have described some of their experiences in Arabia in books which will long be read. There is, however, another writer in English whose journeyings in the Peninsula I should like to include here.

This is Mr. Amin Rihani. Amin Rihani was born a Syrian Christian, but very early in his life his family emigrated to America, and he has long been an American citizen. Every now and then, however, he tires of the bustle and hurry of American life, and returns to his delightful home in Frekke, a village in the Lebanon, to write books on Arabia.

A genial and cultured Arab, Mr. Rihani, whose English is perfect and whose eloquence is astounding. He will discuss with equal eagerness and knowledge the merits of, say, Picasso or Van Gogh, or the Zionist question, or the British achievement in Arabia.

He has written on many of the remoter parts of Arabia: of the Yemen, that wonderland of mediæval theocracy; of the Hejaz, as it was under the rule of King Ibn Saud's predecessor, the late King Hussein; of the Nejd, the centre and font of the Wahhabi faith; and of much of the coastland of Arabia. He has recently been visiting Iraq, collecting material for a new book.

Arabia is, indeed, far from being "written out" yet.

# More Polygamists in New York City To-Day Than in Ottoman Empire, Says Syrian Poet

## You Are Out-Mohammedanizing the Mohammedans, Declares Ameer Ar-Rehani.

## Your Laws Are Against It, but You Are Hypocrites, He Asserts—Harem Disappearing.

By Marguerite M. Marshall.

*"The city of New York is more polygamous than the Ottoman empire. You are out-Mohammedanizing the Mohammedans."*

That is the dire sentence pronounced upon us by Ameen Ar-Rihani, who dwelleth among the cedars of Lebanon, in Syria, yet for a brief space tarryeth at the Hotel Belmont, in Gotham. Ameen Ar-Rihani is a poet who translated the works of a gentleman from whom Omar Khayyam is supposed to have cribbed shamefully. Ameen Ar-Rihani is likewise a philosopher, all ready to publish his own carefully copyrighted system for the life joyful. And Ameen Ar-Rihani is a Syrian who wants to stir up the patriotism of the Syrians who have already settled in America.

For the rest, one might describe Mr. Ar-Rihani as an anachronism. For when I saw him yesterday at the Belmont he wore a perfectly good green business suit, a black tie, and tan shoes, and I am morally certain that if I had met him on the street a jaunty straw hat would have been added unto him. And yet—big brown eyes flashed and softened under an almost woman-like fringe of dark lashes, a tiny mustache outlined lips strangely full and red, and a shock of thick, straight black hair so obviously needed the glowing folds of a turban to set off its dull lustre. It was like a bit of "Arabian Nights" in a twentieth century masquerade.

The one un-Occidental suggestion, besides the expressive face, was a string of dried scarlet berries, like a necklace of small, square beads, which Mr. Ar-Rihani held in one of his thin brown hands and gently twisted and coiled as he talked. He said they composed his mind.

### Harem is Departing.

"W[illegible] doing for the [illegible]m?" I asked Mr. Ar-Rihani as soon as I'd satisfactorily settled the mystery of those weird little beads.

As a loyal Syrian, he isn't too fond of those Young Turks, you know, and I noticed he didn't use their names when he could help it. This time he paraphrased adroitly.

**"The movement of freedom, the spirit of progress," he affirmed, "is bringing to Turkish women the priceless gift of knowledge, bringing it even behind the bars of the harems. But"—the soft voice, with its absolutely accentless English, sounded very earnest—"there is something else that is much more important, something which you of the West are very slow to realize. The harem itself is rapidly departing. Even now it is a relic of former generations, a thing of the past."**

"But I thought every Mohammedan had four wives according to law," I said.

The Oriental smiled and shook his head. "That is it—you people have always thought that we were commanded by the law to be polygamous. That has never been true. I will give you a literal translation of the passage in the Koran relating to marriage. Says the prophet Mohammed, 'According to the law, a man may be permitted to take four wives, but if he cannot be just to them let him take but one!'

### A Domestic Problem.

"Now," appealed Mr. Ar-Rihani to me, "do you see how a man could be just to four wives—all at once?"

"Give it up," I adimitted. "We ourselves seek to avoid—contemporaries."

"Ah," he added triumphantly, "and so have my countrymen! Ninety per cent. of the best Mohammedans have only one wife apiece. They believe that they cannot be just to more than one, and that, therefore, they are keeping truer to the faith in having but one."

"And it must be so much more economical," I observed.

"Of course," he assented. "And now let me tell you something," he added quietly.

**"Philosophers have said that men are naturally polygamous. Perhaps that is true. But one thing I know is true. It is that you of the West yield to that instinct much more than we—at the present time. Your laws are all against it, but—you are simply hypocrites, and as such we regard you.**

"At the worst we act according to our law.

### More Apt to Be True.

"And the Mohammedan who follows what he believes to be the truer law and takes only the one wife—he is far more apt to be true to her than the husband of the West. Perhaps my people will degenrate, but at present this is the truth.

**"New York to-day actually contains more polygamists than the Ottoman empire. You are out-Mohammedanizing the Mohammedans.**

"And as for that Mormon State of yours—Utah—how in the world do the men manage to take care of all their wives?" he finished in honest curiosity.

"It's against the law now, and they say they haven't any more polygamists there," I murmured.

"Do they?" observed Mr. Ar-Rihani politely.

I thought it was time to change the subject. "How are the Turkish women being educated?" I asked.

"Schools for girls are springing up all through the country. The poorer people send their daughters to these schools—they are public. And the rich men have instructors come to their houses, even into the harems."

### Freedom of the Press.

Then Mr. Ar-Rihani did give a word of generous credit to the Young Turks. "They have brought about [illegible] of the press," he said, "and that is a wonderful thing. Do you know that in Bagdad we have six magazines, besides the newspapers? They have just started up since the Revolution. They have all sorts of articles—literary, scientific, some of news interest. And these penetrate into almost all of the harems, and instantly breed a desire for learning. Of course it is still rather elemental, for most of the women have never even been taught to read. So, first of all they learn to the alphabet, and then they study the Koran. Then, of course, they get to those magazines which have so fascinated them. We must make haste slowly—in time the women will receive instruction in other branches of knowledge.

"But even now some of the more conservative husbands repeat a story which they say came from the mouth of the prophet. Really, it was only the remark of a minor prophet, but many credit it to the great Mohammed. It seems the man saw a women with a book in her hand. And he exclaimed: 'See the snake sucking poison!' "

"I should think education would progress rather slowly if many people delight in that anecdote," I said.

### Only a Stubborn Few.

"Oh, but it is only a small, stubborn few," he answered, cheerfully. "Now, on the other hand, one of my own friends said to me just a little while ago: 'If only my wife were educated I would be proud to take her into the zenana'—that is, the drawing-room. Now, that is naive, yes—but is it not promising?"

I said it was, and I hoped that Turkish husband had already presented his wife with a spelling book. "And are the women as wonderfully beautiful as they are said to be?" I questioned.

"Of course," said the poet, "I have only seen the women of my own section of the country, in Syria. But I have been most fortunate—I have even been allowed to enter the harems of some of my friends. And the women of Damascus are very lovely. Indeed, they are everywhere famed for their beauty. I myself have sung them—their wonderful dark eyes, their rich, glowing lips, their low, sweet voices—ah-h-h!"

I waited in respectful silence for the subsidence of rhapsody. Then I said meekly: "I suppose the women of America cannot compare with these visions."

### None Here So Beautiful.

"I have found none here so beautiful," he admitted. "But," with a sweet smile, "they are most attractive in their looks. They are delightfully animated. They have one thing which is not to be found among our women—the tall, beautiful figures." Then for the final coating of sugar: "They know how to dress much more charmingly than the women of England.

**"Why, do you know?" he continued in positively aggrieved tones, "in London I got up especially one day to see one of those big suffrage parades. They told me it was one of the biggest ones ever held—I think there were 10,000 women that marched in line. And I got up early—yes, early—just to see it. And I didn't find ten beautiful women in the whole procession!"**

As soon as I could control my—my grief at this announcement I said, "And do you believe in suffrage?

"I do not!" proclaimed Ameen Ar-Rihani. "I think it is a horrible thing.

**"Why, woman already makes all the unwritten laws, that are always stronger than the written ones. What more does she want?**

"She is the queen—would she descend to entering Parliament or Congress? Would she soil her beautiful hands with politics, trail her dainty skirts in the mire at the polls? Oh, it is impossible, impossible! A woman's natural occupation is marriage"—

"But the suffragists marry," I interrupted.

### Do They Take Husbands?

"They marry—but do they take husbands?" queried Ameen Ar-Rihani, whom any number of strings of red berries couldn't have composed at this moment. "Do these women really become wives? But no. Their husbands are not men, with the spirits of men. If they were, never would they submit to their wives believing such foolish talk. And not ten beautiful women in ten thousand!" He heaved a sigh at the tragic irrefutableness of the argument.

"It is the supreme duty of women to be beautiful!" continued the descendant of Haroun-al-Raschid. "And that is why I am, above all things, opposed to their doing all sorts of work, as your women here in America do. What time have they left to be beautiful? It is wrong—wrong for them to be forced to go here and there and everywhere that their many professions must lead them. It is unfeminine—unlovely, quite. No woman can work out in the rough world without destroying her looks"—

"I beg your pardon, Mr. Ar-Rihani," I interrupted, "but I know of several women who have been 'working out in the rough world' for a number of years and who are acknowledged to be beautiful."

### Should Cultivate Mind.

"I should like to have seen them before they began to work," murmured that incorrigible young man.

"I believe that women should cultivate their minds—for the benefit of their husbands, their children and their friends. What is more charming than a cultured, beautiful woman receiving the guests of her husbands and herself? But they should not sell their culture, their abilities, in the market place—any more than they should sell their bodies."

"But, suposing they don't marry, they have to take care of themselves some way," I ventured, as a final plea.

"All our women marry," returned Mr. Ar-Rihani, blandly.

Clearly it was time to change the subject once more. "You were here six years ago," I said. "Have you noticed any changes?"

"Many—and none for the better," he replied. "You are building everything a little higher, making money a little faster, spending it a little more glaringly. Your science has advanced to the point of destroying the poetry of life. What I dislike about science is that one has to understand it.

### If One Didn't Know.

"If one could only appreciate its marvels, without knowing how they happened! Then indeed the telephone and the airship and the subway would be as marvellous as the achievements of the genii in the 'Arabian Nights.' But we are all too sophisticated to enjoy anything.

**"To live as you do here is wonderful—but it is not happiness. We look on and marvel—but we do not envy. Even such a little thing as the clothes of your women we admire when we see them here, but we do not take them home for our wives. Nor do we wish them to expose their faces.**

"The old, heavy black veil is passing away, because that offended against comfort and health. But the dainty white veil, coming just to the edge of the upper lip, the symbol of modesty and the instrument of allure—that we shall always retain.

"So, with your customs, I believe and hope that we shall accept the fine, sweet ones, putting away our mistakes as we put away our black veils. But we ought not to be altogether as you are. We sit on a divan and wait for things to come to pass. That is wrong. But you—you rush wildly after the things and tire yourselves, kill yourselves, kill your enjoyment of life, at any rate. That is wrong, too.

### The Happy Man.

"What I advocate is the calm, steady walk toward one's goal, 'without hasting, without rest,' neither the slothful waiting nor the mad rushing. The happy [illegible]

"Do you mean that YOU would marry an American girl?" I cried.

And in the exact phrase which His Grace of Bavaria lately rendered classic, Ameen Ar-Rihani replied, coyly, "There would be no objection!"

Only I don't think self-supporters or suffragettes need apply.

AMEEN AR-RIHANI

6, 1910 191

WORLD, TUESDAY, SEPTEMBE

# [C]ity To-Day Syrian Poet

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"I believe that wome[n] ... their minds—for th[eir hus]bands, their ch[ildren] ... What is mo[re] ... beautifu[l] ... her ...

Walsh ...
cry of horror dashed from the s... and sprinted down the street to a neighboring rumshop. There he tried to hide in the rear room, after dropping his revolver out of the window. When the police came upon the boy he was sobbing.

Walsh died a few minutes after being taken to Brooklyn Hospital.

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man is he who combines within himself the spirit of the Orient and of the Occident. He should have amition, and the faculty of deep pleasure in outward things. But, when these things pass away, he should have the gift of resignation, the power to satisfy himself from within. 'When the East and the West are one' your great English poet has phrased it. That is my ideal, my philosophy, if you like.

"And one way, surely, of hastening the fusion," ended the poet, serenely, "is an increasing number of marriages between Oriental and Occidental types. I am strongly in favor of such unions."

"Do you mean that YOU would marry an American girl?" I cried.

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[...] happen. The shock was the greater [...]hen when, after a moment's interval, a formless bulk shadowed my window. I shrank back in the surprise and joy and fear of knowing him there.

"What can I do for you?" a voice asked, proceeding from the shadow, as courteously, as formally, as if it were speaking in the lighted ballroom I had just quitted.

"Oh, get in, get into the carriage!" I [c]ried, for it seemed to me that all the [c]ity was spying on him, and the risk [...] was more than I could bear. [He h]esitated one more heart-breaking in[s]tant. Then I thought he drew back [...] reached out blindly toward him and [c]lasped his wrist.

My fingers were astonished at the [...] pulse that throbbed under them [li]ke a heart, sending a thrilling through [m]y veins. Then I felt the downward [s]way of the carriage and the sweeping [o]f a serape over my feet, and I had [re]leased his wrist and knew he was sit[ti]ng opposite me. I leaned out of the [st]ill open door and spoke to the cab[m]an:

"Drive over to Washington Square, [a]nd then around the Square."

Extraordinary as this direction was [h]e made no demur, only a sort of grunt, [d]eep in his coat collar, and almost be[fo]re I was in my seat again the wheels [we]re turning and I saw the arm of my [ot]herwise indistinguishable companion [m]ove darkly against the paler square of [gl]ass as he closed the carriage door and [sh]ut us up alone together in the dark. [H]e himself was scarcely separable from [...] but I seemed to know how hard he [w]as looking at me.

"Where were you going?" I said.

"Nowhere that you may go. Tell me [qu]ickly what you want of me."

"You think it strange and cruel of [m]e that I did not keep silent," I said. His voice sounded very calm, al[most] casual. "I think nothing of the [so]rt. You did quite right and I am glad there is one woman who can speak the truth."

This was utterly different from anything that I had ever expected! "But," I stammered, "from the way you looked at me first when—when you ran out at the door, and then again when I had to tell them who you were! I thought"—

I heard the sweep of his serape as he leaned forward toward me. "I hated, for your own sake that you should see anything so hideous. When I came out of that door and saw you there on the other side of the street, do you know what you seemed to me? [...] seemed to me like the reminder of everything good I had ever hoped for or believed in, looking at me across that distance, horrified at me. It was that I could not bear." His voice sounded harsh and uncertain, but it was better to hear than the even off-hand tone he had used at first.

"I hated to see you have to go through that sordid business in the police station," he said, "hated to have you dragged through the court, to think you had to touch such things, even to know that they exist. I could not forgive myself! But what are you doing here alone at this hour of the night?" He broke off suddenly. The half stern, half protecting note made my heart beat.

"I was at a ball," I stammered. "I came away suddenly because—because I couldn't bear it. I heard them talking behind the curtains. They said it was I who had convicted you."

A touch came on my hand as if it had been the point of a finger. "Believe me, that is nonsense. It was I who convicted myself."

I turned toward him. I would have

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[...] this So[...] under the [...] more s[o...]mebody became double [...] than if you [...] The [...] the length of [...] city. E[...] vacation end[s ...] would [...]ach of you [...] summe[r ...]rogress at the [...] a day's [...] moon. As wel[l ...] to clov[...] work at the [...] terests, a dozen other peopl[e ...] all day. In [...] time as you did in vacation. [...]. You cannot [...]

As long as both of you understa[nd ...] believes the sweet summer friendship wil[l ...] fails to live up to such expectations—there i[s ...] the germs of future cynicism creep in. Rem[ember ...] time and that the workaday world is quite a[...] ship still flourishes in the cold, matter of [...] better. But don't count on it. Then there [...] heartaches.

### He Prefers Her Friend.

Dear Betty:

I AM in love with a fellow as old as myself. My friend [...] This fellow was in love with me until he saw her. He does not pay as much attention to me as he used to. If she were not there I would be good enough for him. I don't know why he likes her best. I act much quieter and say [le]ss than she does. Please tell me how [to] win him back.

Z. Z.

You cannot win him back if he has become attached to your friend. No one has ever been able to explain why a man falls in love with one woman rather than another; that he does is the

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# LA REFORMA

Director Propietario: Jorge Sabaj Z.

Semanario Social, Cultural y Literario de la Colectividad Arabe en Chile

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## DE NUESTRA REDACCION

# El Nacionalismo Arabe es una Fuerza Incontrarrestable

Hay dos momentos en la existencia en que se aprecia lo que llamamos patriotismo. Cuando uno está lejos del suelo patrio o cuando estamos en la patria y esta yace oprimida por una Dictadura o mandato extrangero. El concepto de patria rebuscado en los horizontes lejanos, en los montículos exuberantes de la natalidad, en el desierto de los peregrinos, entonces se fortalece, se adhiere firmemente al espíritu, y llega a ser en tales circunstancias una unidad indivisible que forma las grandes comunidades espirituales.

Un ejemplo poderoso de este hecho es el nacionalismo árabe en su desarrollo que alcanza los últimos veinticinco años. El árabe cultísimo, ejemplo de contracción espiritual, ha vivido años de interminable opresión. No ha sido opresión material que haya vinculado a las penas del pensamiento, la vejación del cuerpo. Ha sido mayor la opresión en la apreciación del carácter árabe, ha sido un sufrimiento que es calculable solo a los que filtran en sus venas los accesos de la esclavitud patria, los que han sentido en su carne, las punzaduras de una esclavitud, en donde el cielo debiera pertenecerles entero y pudieran abrazar libremente la tierra de sus genitores y antepasados.

Por cuatro siglos los turcos dominaron desde el golfo Pérsico al Mar Rojo y al Mar Mediterráneo, alternativamente; cuatro siglos de luchas constantes, que en Siria, Palestina y Mesopotamia se enjaezaron todas las grandes rebeldias que vencían y eran dominadas en batallas de sangre y de fuego. Fueron miles los árabes que solo con la muerte, ponian término a sus luchas denodadas por la patria y sin embargo la preclara lumbre de la libertad, no les llegó a cobijar.

Se recuerda, y en la historia de los pueblos civilizados está grabado ese acto, como el ejemplo mas deplorable que afronta la seriedad de los gobiernos del occidente Europeo, la promesa de los aliados a los árabes, de darles la bertad de todos sus pueblos, si disponian sus fuerzas en contra de los otomanos, que dominaban en el cercano Oriente y formaron parte de la triple Entente de la Europa Central en la guerra del 14. Aquella promesa de la Europa que imploraba ayuda; de los paises que se debatian, como los condenados a la horca, fue capaz de solemnizarse en esos momentos de inexplicable terror y emoción y aparentemente jurar la más sana intención, para después urdir la muy conocida política, de protección y mandato sobre los mismos pueblos, a quienes habian solicitado ayuda, sometiéndolos a una opresión más desvergonzante, considerando las justificaciones morales que pudieron haberla impedido.

Pero antes que esto sucediera el nacionalismo árabe, ya estaba en el camino de su gran construcción; ya se habian izado las primeras banderas de rebelión y parece que en el sub-conciente de nuestros hermanos ya gravitaba la sombra del presajio traidor. Un Boabdil, un Abderraman parecian precursar los espíritus de los hijos del Levante.

En la persona de un emir, Faisal, hijo de Hussein el Charif Ben Ali, el bondadoso rey; nacian con impulso tan sujestivo, los viriles sentimientos nacionalistas y esa llama prendida en el corazón de los caminos árabes, se fué haciendo abrasadora y cálida. Faisal el joven Emir empezó por ser un notable guerrero, un famoso lider nacionalista y más tarde un rey y un diplomático extraordinario, y de todas las escalas de su vida pública, hizo vibrar el sentimiento arabe, inculcando más fé, optimismo y reciedumbre en la cruzada nacionalista que aun persiste con ahinco en todos los pueblos del cercano Oriente.

En Egipto, existió un luchador incansable, un probo hombre que mantuvo latente el nacionalismo y cuyo nombre, vive inmortalizado por sus compatriotas que le admiran, en todo ese gran valor del jefe magnánimo, y valiente Zaglul Pashá de Egipto, fundó el famoso partido Wafdista, uno de los partidos politicos de más preponderante rol nacionalista entre los pueblos arabes.

El Rey Faisal y Zaglul Pashá, fueron dos soportes poderosos de sus razas, y sus muertes originaron la más inconsolable pérdida, como jefes y como idealistas.

También entre los ilustres y ardientes patriotas figura Musa Kasem Pashá, fallecido el año pasado en Palestina, a una edad muy avanzada. Murió a los 82 años; pero lleno de un enorme vigor físico y de un excepcional vigor espiritual. Amado y respetado por todos los árabes fué uno de los grandes inspiradores del nacionalismo, fué un eje de todas las actividades tendientes a demostrar que los árabes, no aceptan así, mansamente el yugo colonizador; y que siempre estan fortalecidos moralmente para afrontar las exigencias de sus caros ideales.

Muchas veces en las calles de Jerusalem, se recuerda, que el anciano Kasem Pashá, pasaba, erguido y orgulloso al frente de grandes columnas de manifestantes, «que siempre fueron disueltas violentamente por la policia Inglesa», produciéndose esos choques inevitables que han hecho tantas víctimas, perdiéndose vidas preciosas de nuestros jóvenes compatriotas.

Esas manifestaciones vibrantes, que siempre han terminado en la muerte de seres inapreciables, y ha servido para demostrar la malhadada costumbre de los depositarios de la palabra del Occidente, se sucedieron en Palestina, a pesar de todas las amenazas, de todas las intervenciones de los mandatarios extranjeros; ya en el nativo árabe no encuentran cabida los temores; sino que van directamente a clamar por su gran causa ciñendo el valeroso ejemplo de sus lideres.

Con razón la muerte de Musa Kazem Pashá, fué lamentada como un golpe inconcebible, para los árabes, ya que su ancianidad nunca le impidió ser activo e incansable, hasta el punto de que murió a consecuencias de accidentes sufrido en las mismas manifestaciones.

De los jefes nacionalistas destacados, que actualmente participan en el movimiento árabe se halla, Hachen Bey Abutazi de Siria, jefe de los nacionalistas, que mantienen siempre en tensión a los enviados de Francia.

الرجـل الكبير والعربي
القومي الخطير ، الـذي
يكاد يكون وحيـدا في
سوريا بوقفاته الجبروتية
بوجـه المستعمـرين ،
الاستاذ الفيلسوف امين
الريحاني ـ نسأ الله باجلك
ياريحانة العروبـه

*AMIN RAIHANI, el filósofo y soberbio nacionalista árabe*

Si Ud. necesita un seguro de incendio DIRIJASE A LA OFICINA CHAMY

RIHANI FINDS COMMON MEASURE FOR EAST WEST

# RIHANI FINDS COMMON MEASURE FOR EAST, WEST IN HUMAN NATURE: TELLS IT IN ASIA ARTICLE

**National Ideals, Best Represented in Poets, Artists and Sages, Bring Different People in Contact; Hospitable Mind Necessary for Change**

**IN A SIGNIFICANT** article, appearing in the March number of Asia magazine, Ameen Rihani, prominent Syrian author, poet and sage, discusses how people, differing in local manners, customs and traditions, are in fact united in the higher realms of ideals.

The distinctions that we usually associate with West and East, claims Mr. Rihani in his article, entitled "A Common Measure of East and West," are often fictitious. He writes:

"When absolute monarchies were the rule in Europe, the Europeans, on the whole, were quite oriental in the art of fawning and adulation, while the extravagant manner, as much in evidence in the nation as around the throne, was revealed, not only in speech, but also in the dress of the period. Consider the ruffles and feathers of milord at court, the flounces and trains of milady in waiting; consider the dedications penned by impecunious scribes to rich patrons; and consider, moreover, the lewdness and the ribaldry, which reached the height of fashion at the courts of Catherine of Russia, Queen Elizabeth and Louis XV. The people ape their superiors, and the superiors

**(Continued on page Two.)**

L'Echo de Paris 9/3/28

**La colère d'Ibn Séoud**

Ibn Séoud, qui donne aux Anglais du fil à retordre est, dit le *Morning Post*, le Cromwell de l'Arabie, le puritain du désert.

Il a rétabli parmi ses Wahabites l'Islam dans sa pureté et fait régner dans sa tribu ennemie du modernisme une justice sanguinaire. Ameen Rihani fut admis à contempler le glaive de ses ancêtres et à écouter le récit truculent de la mise à mort d'un ennemi par Ibn Séoud lui-même.

Ce fut terrible.

Mais le « vieux gentleman » peu commode est hospitalier, généreux et juste. Et un jour où un Arabe se plaignait à lui d'avoir été bousculé par un jeune vaurien — qui n'était autre que le fils du roi d'Arabie, Ibn Séoud prit une palme très vaste et fustigea d'importance le galopin.

CUSTOS.

**M. Amine RIHANI**

*Le célèbre auteur de l'ouvrage « Le Cœur de l'Iraq. » Nous publions sa photo à propos de l'interdiction de son livre en Iraq.*

La Syrie Beyrouth

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# ARABIAN PEAK AND DESERT

By AMEEN RIHANI

*Born in Syria and educated in this country, Ameen Rihani returned to the Near East as a boy and joined the Young Turks in the Revolution of 1908. He has traveled extensively in Arabia, met its many rulers, and was at one time appointed historian to King Ibn Sa'oud. Mr. Rihani is the author of many books, including the recently published 'Maker of Modern Arabia' and 'Around the Coasts of Arabia.'*

Mr. Rihani's new book on Arabia treats of the Yaman, the most interesting part of the country in the past and the most important at present in its complicated relations with the British Government. The Yaman is the home of the famous Arab Coffee (Mocha), which first led to the exploration of the country by Europeans in the sixteenth century. But, long before that, the Yaman was the seat of an Arabian civilization that was contemporary with that of the Egyptians. The capital of this country, San'a, 11,000 feet above the sea, testifies even to-day to the glory of that civilization. Mr. Rihani's mission to the capital of this ancient Arabian district was to negotiate a treaty with its king for his friend, ex-King Husein of the Hijaz. But he and his companion were suspected by the British agent and held captives until their case was made clear. The story of their captivity makes one of the most interesting chapters of the book. *Illustrated, 8vo,* $5.00

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18 OCT. 1930
Date

Among new books of interest that will be published shortly are "Ma Man's Drum: A Novel in Wood-Cuts," by Lynd Ward; "The Faraway Bride," by Stella Benson; "The Star of Ci sini," by Ludwig Huna; "Richard Wagner," by Paul Bekker and "Arabian Peak and Desert," by Ameen Rihani. 757

A. Rihani
Telephone: HOLBORN 4343. Telegrams { BOOKSTALLS, ESTRAND, LONDON.
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DECEMBER
THE BOOKMAN
CHRISTMAS 1930

FAMOUS SEA-FIGHTERS

By C. L. Lewis.
10s. 6d.
(Harrap.)

Though many people believe that our sophisticated youth have lost

Mr. A. Rihani
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Cutting from Times
Issue dated 10 . 10 . 30.

## SHORTER NOTICES

### TRAVEL, HISTORY, MILITARY

Mr. Ameen Rihani, one of the best-known Christian travellers of to-day in Arabia, has added in his ARABIAN PEAK AND DESERT: Travels in Al Yaman (Constable, 15s. net) a third and unusually fascinating volume to his series of books in English on that peninsula, and in it promises to complete the story of his adventures in the Yemen in a fourth. Mr. Rihani is a sprightly and humorous writer who can deal informatively with serious politics without being ponderous; and in recounting his very interesting experiences in the Yemen, whether in the process of getting away from Aden or at the capital of the Zaidi Imam of Sana, he has abundant opportunity for writing in his lightest vein. A great deal of what he writes about the habits, manners, religion, politics and general characteristics of his hosts will be quite new to most of his readers. The tourist has not yet invaded the Yemen and the rare foreign traveller is still an object of interest and suspicion. Thus it is that Mr. Rihani's amusing descriptions of life in the Yemen will have that freshness and unexpectedness with which few writers of travel books can now hope to invest their pages. Mr. Rihani, however, does not confine himself to that side of his journey. He deals with important matters, describing ... sources

of the party they have lost ... is looked upon as a weak man, lacking the vigour and strength of character so essential to successful leadership, more especially in these days when we are up against a strong Socialist Party.

As far as regards a substitute, I suggest Mr. Neville Chamberlain or Sir R. Horne. I believe either of these two gentlemen would restore the confidence of the rank and file of the Conservative Party, and in any case they would be infinitely more acceptable than Mr.

A Rihani

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Cutting from Daily News & Chronicle
Issue dated 24. 9. 30.

## ACROSS ARABIA.

"*Arabian Peak and Desert*." by "*Ameen Rihani*." Constable. 15s.

"Ameen Rihani" is the most articulate and delightful of travellers. He can paint Arabian scenes in charmed words and has an endless store of information. On his last journey through the mountains of Al-Yaman he met the Iman of the Zaidis and Ruler of the Yaman.

The Iman has a curious domestic arrangement. His four wives are not all kept in San'a; two of them are sent on a vacation to the Sahara and Sowda respectively, while the other two live in separate houses in Bir'ul-'Azab; and at the end of the vacation the exchange is made, that is, the two wives on leave come back to take the place of the two on duty.

Though to Western eyes this may savour of loose morals, the Zaidis have a strict code of their own. For instance, "You take the picture of a woman," said Bashir, the gardener, "and the Iman will take her head."

The Zaidis lack most of the Western vices, but in their place they have the chewing of *ghat*. A *ghat*-chewer explained the habit as follows:

> This is our sovereign habit. O Philosophe, and it is one of the bounties of Allah. We chew it and through it we recover our strength. We obtain a little *keif*, too; not the *keif* which wine affords, but a *keif* of the spirit—a bodily repose, a spiritual satisfaction, which otherwise we do not feel, except, of course, through religion.

A most charming excuse, in fact, for a bad habit. A picturesque people, these! And a picturesque book!

A Rihani

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...dian
...30

for she accompanies her husband on all his journeys about the Commonwealth and averages 15,000 miles a year. But this is her first journey to the Old World, and she told me that she had been thrilled by her first sight of the white cliffs of Dover, looking very beautiful in the first sunshine she had seen for several days. She is charmed with what she has seen of London ...

... all-round knowledge of the League's activities.

## Autumn Decorations

The season is fast approaching when flowers and foliage for interior decoration present a problem. Nothing more emphasises the dreariness of cold, wet days than the absence of flo-... in a room. They soon become scarce and dear, and many people with foresight have taken advantage during the last few days of the first supplies of "Cape gooseberries" to arrive in Manchester. These attractive plants, which look like miniature Chinese lanterns on sticks, are virtually everlasting.

Another arrival is an improvement upon the Japanese artificial water-flower. Instead of these gay trifles being sold loosely in a packet, they have been given a suitable local habitation, and for a penny or twopence they can be bought packed inside a seashell. These are partic...ly successful when placed in the now ... ...able bowl of bright pebbles and wate... ...ey look both charming and approp...

Mr A. Rihani

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Cutting from Education Outlook
Issue dated Oct 1930

Constable and Co., Ltd.
Arabian Peak and Desert: by Ameen Rihani. In this volume the author, already well known as a great Arabian traveller and savant, describes his journeys through Al-Yaman and its mountains. The result is at once a travel narrative of much interest, and a comprehensive work on the manners and customs of the country. 15s. net.

**ARABIAN PEAK AND DESERT**
***by Ameen Rihani***
**Thrilling adventures, important negotiations in the fascinating Yaman section of Arabia by a friend of former King Husein. Illustrated. $5.00**

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A Rihani

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Cutting from Manchester Guardian

Issue dated 29. 9. 30

## TRAVEL IN ARABIA.

Arabian Peak and Desert. Travels in Al-Yaman. By Ameen Rihani. London: Constable and Co. Pp. ix. 280. 15s net.

In various talks with Arabs as recorded in his latest account of travel in Arabia Mr. Ameen Rihani explains that the purpose of his expeditions is to see the country, to write a book, and to serve the Arabs by seeking to establish peace and good understanding between their ruling ameers, sultans, and kings. His mission is not political or commercial. He is not the envoy of any Power in the world, and has nothing to do with politics. A self-appointed missionary of civilisation, and withal a lover of Arabia and the Arabs, he wants to see the rulers of the country, instead of fighting one another continually, uniting wholeheartedly in a common cause for the good of themselves and their people. If he is not a Moslem, he can at least lay claim to kinship with the Arabs. "Although a Syrian by birth, an American by naturalisation, I am in my blood an Arab; and although Christianity is the religion of my inheritance, I am also of the faith of the great poets and philosophers of Arabia—Al-Ghazzaly, Al-Farid, and Abu'l Ala—as well as of the young Arabs of to-day who are working for union and independence and seeking to reinvest their country with its former prestige and power."

In his latest work the writer guides us through Al-Yaman from Aden to Hudaidah, and on this long journey makes us acquainted with important cities and centres of life, such as Ibb, Yarim, Zamar, Manakhah, and particularly with San'a, "the city of legend and poesy and treasure-trove, the capital of the Happy Yaman, where now sits the Incarnation of all the Ancient Virtues, the Imam Yahya ibn Hamid'ud-Din." San'a, we are told, is a revelation to the traveller, and we can well believe it. The description of it is well worth reading, and gives special interest to a book which has much else to commend it to students of manners and customs, social and religious, of geography, and even of politics. There are many good illustrations, but we miss an index.

M. A. C.

## ARABIAN PEAK AND DESERT

***by Ameen Rihani***

**Thrilling adventures, important negotiations in the fascinating Yaman section of Arabia by a friend of former King Husein. Illustrated. $5.00**

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Mr. A Rihani

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Cutting from Yorkshire Post Leeds

Issue dated 8. 10. 30

# ARABIA.

## HISTORY AND TRAVEL.

*"Arabia." By H. St. J. B. Philby. (Benn, 18s.)*

*"Arabian Peak and Desert." By Ameen Rihani. (Constable, 15s.)*

No Englishman living has a more intimate knowledge of modern Arabia than Mr. Philby, so that Mr. Fisher made an admirable choice in inviting him to write that country's history in the "Modern World Series." In discharging this responsibility Mr. Philby has had a difficult task, for the materials at his disposal for the greater part of the period dealt with—from the eighteenth century to our own time—are singularly meagre. None the less Mr. Philby has succeeded in presenting us with a consecutive and intelligible narrative, even of the confused warrings of rival Arab chieftains.

To the average reader, however, the chief interest in this book will lie in Mr. Philby's account of Arabia during the war, which is admirably and impartially told, and in his advice for present-day policy. Mr. Philby is quite frankly a champion of Ibn Sa'ud, the present ruler of the Second Wahhabs' Empire and of the greater part of Arabia. There is, indeed, more than a hint that the champions of the Arab cause among Englishmen during the war backed the wrong horse when they thought they had found in King Hussein and his sons the future rulers of a united Arab kingdom.

However this may be, the rise of Ibn Sa'ud to his present pre-eminent position in Arabia is real enough, though its record reads like a tale of his own country's nights. Mr. Philby would apparently have us for the future make over much of our present responsibility in Arabia—always excepting Aden—to Ibn Sa'ud in a treaty of friendship. The author's admiration for Ibn Sa'ud here perhaps sways his judgment. Friendship with that monarch British policy will no doubt always seek to maintain, but British responsibilities on the Arabian littoral are too important to be lightly set aside.

Nor is Ibn Sa'ud even yet by any means the only monarch in Arabia. Mr. Ameen Rihoni's book is a record of travel in Yemen, the richest and most populous province of Arabia. The Imam who rules it, and of whose personality Mr. Rihani gives some interesting impressions, is by no means at one with Ibn Sa'ud. In fact a clash between these two rulers in the near future is rather likely than otherwise. In the meanwhile this country can pursue no wiser policy in these oft disturbed territories than to seek frank and friendly co-operation without fear or favour with the monarchs of Arabia.

A. E.

A Rihani

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Cutting from Saturday Review

Issue dated 11. 10. 30

# TRAVELLERS' TALES

*Arabian Peak and Desert: Travels in Al-Yaman.* By Ameen Rihani. Constable. 15s.

*The Mongolian Horde.* By Roland Strasser. Cape. 12s. 6d.

*Isle of Adventure.* By Beatrice Grimshaw. Jenkins. 15s.

FROM the dawn of history Arabia has been an island of "barbarism" entirely surrounded by civilization; but if the nomad of the desert has never been conquered or cajoled by his sedentary neighbours, he has always been aware of them, and as in Mr. Rihani's fascinating story of his visit to the Yaman in 1922 we read of his talks with the Imam, in which English and French and Turkish policies were discussed, so through the ages, one imagines, the Imam's ancestors have talked over with stray visitors the policies of Babylon, Assyria and Egypt, of Persian and Greek and Roman; and have decided to have as little to do with them as possible. Nevertheless, though there has always remained a nucleus of irreconcilable desert warriors, there has been through the ages a steady stream of Arabs passing from the desert to the town to mingle with the bordering nations or to establish settled states of their own; and the little glimpse Mr. Rihani gives us of the archæological possibilities of the Yaman demonstrates how rich in information the sites of the old Arabian civilizations will be once the age-old hatred and distrust of the "Georgy" has been overcome. Mr. Rihani is a Christian Syrian, a citizen of the United States, a traveller, a scholar and a poet, and his descriptions of the Yaman and its peoples, its present and its past, are full of life and colour; and although the British Resident at Arden welcomed him without enthusiasm, and consented to his journey with reluctance, Mr. Rihani seems to have talked politics with discretion, and in the end to have won the respect of the native ruler and the thanks of the British authorities. His story is fully illustrated.

Mr. Roland Strasser is an Austrian artist with a passion for adventurous travel, which has taken him at different times to the South Seas, to India, Siam, China, Mongolia and to Tibet. Much of the charm of the present book lies in the powerful drawings of the Tibetan and Mongolian scenes with which it is adorned. Mr. Strasser's work is known both in London and Paris, where he has held exhibitions, and where both his paintings and drawings have attracted favourable notice. Sir Michael Sadler, in the introduction he contributes, acclaims the book as the best on Mongolia he has known; and truly for vigour and pictorial power it would be difficult to rival. But there is in the text, as Sir Michael notes, a grim pessimism that, powerfully as it impresses one, is not in harmony with the lively sketches. Not even in Tibet can life be as hard and cruel as Mr. Strasser describes it. The facts are, we feel, unquestionably as he states them; but they are interpreted to us through a *sombre* and critical temperament, that without [illegible] tortion has "sicklied them o'er with the pale cast of thought." Mr. Strasser's relations with the Soviet officials at Urga were none too pleasant; indeed, in comparison, the welcome accorded him by the fiercely exclusive Llamas of Tibet might be described as affable. As Sir Michael Sadler points out, Mr. Strasser visited Mongolia at a time of unrest and of unprecedented change, and this turmoil is reflected in every chapter of the book.

Some time in the 'nineties Miss Grimshaw, then a journalist in London, first persuaded some great shipping companies to frank her passage to the East on condition that she gave them a certain amount of newspaper publicity; and then prevailed upon some important newspapers to accept travel articles from her, provided that she met her own travelling expenses. She went for six months, but the six months expanded and covered all her life. During the thirty years she has spent in and among the islands, Miss Grimshaw has seen many changes; head-hunting cannibals have become peaceful traders and cultivators; the inaccessible has been made easy of approach; and, although there are still unexplored areas and untamed peoples, a more scientific approach to the natives and their customs bids fair to make in time even the hinterlands of Papua as safe for the traveller as his home town. Miss Grimshaw has many exacting tales to tell of travel upon the rivers of New Guinea, but she is at her best when she tells of the effects of the island life upon the European and of the danger that besets the solitary among savages, not that he may long too much for his own people, but that he may come to forget and dislike them; and she tells us that as this stage seemed to be coming upon her she sold the little paradise she had created in the jungle, on Sariba Island, and came to Port Moresby so that she might be in close touch with her own people. There have been many more important books on Papua; but one does not remember any book which gives the general reader a clearer or sounder idea of European life as it can be, should be, and generally is lived in Papua and the other islands of the western Pacific.

97

A Rihani

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Cutting from Observer

Issue dated 12-10-30

## ARABIA TO-DAY.

**"Arabia." By H. St. J. B. Philby. (Ernest Benn. 18s. net.)**

**"Arabian Peak and Desert." By Ameen Rihani. (Constable. 15s. net.)**

we do long for him to let himself go at times.

Ameen Rihani lets himself go the whole time. He even spurs himself on. He is a learned man, and an intrepid traveller with a flair for the picturesque; but he has not quite grown up, and that lends a charm to his book that wil' lead a great many people to read it, who would fight shy of "Arabia"; though one may prophesy that "Arabia" will be read a hundred years hence, while Rihani's is the story of an hour. It tells how he set forth from Aden, travelled through the fringe of Protectorates, and reached San'a, where he dwelt for some weeks as a guest of the Imam Yahya. One may learn from it all manner of things about the Yaman, of its flowers and fruits, its peoples and their customs, its architecture and poetry, and, above all, of its ruler, the shrewd, hard, just, and far-seeing Imam.

***

What is to be the future of Arabia? Ideas are what shake the earth. The idea of Islam, "There is no god but God," has shaken it more than once, and may again. One of the most moving passages in all literature is where Gibbon describes how the message of Muhammad, the unknown fanatical Arab, reached the Emperor at Constantinople, claiming his throne for God. We do not expect great things from faith nowadays; but it would not be surprising if Mr Philby does, for he has seen faith working.

Reading these books about the most austere and unapproachable people on this earth, one is forced to wonder why it is that man should be stirred more deeply by curtailing his own freedom than by expanding it, and why he should grow more formidable through binding his thoughts with chains.

A Rihani

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Cutting from Times Literary Supplement

Issue dated 18. 9. 30

Messrs. Constable are issuing immediately an illustrated volume of impressions of the countryside at home, "Green Fields of England: A Book of Footpath Travels," by Clare Cameron, "an attempt to capture the mood of the English pastoral." On the 25th they are bringing out a book of wanderings farther afield—"Arabian Peak and Desert," by Ameen Rihani, who describes his journeys ... ...ntains while ...emselves.

HOLLAND, 1672-74, by Mary Caroline Trevelyan. (*Longman.*)
THE MAKING OF WILLIAM PENN, by M. R. Brailsford. (*Longman.*)
SIR JOHN HAWKINS, by Philip Gosse. (*Lane.*)
KING SPIDER, by D. B. Wyndham Lewis. (*Heinemann.*)
FRANCE, by Henry Dwight Sedgwick. (*Harrap.*)
UNEMPLOYMENT, by Sir William Beveridge. (*Longman.*)
THE AMERICAN REVOLUTION AND THE BRITISH EMPIRE, by R. Coupland. (*Longman.*)
STUDIES OF CROMWELL'S FAMILY CIRCLE, by R. W. Ramsey. (*Longman.*)
TUDOR ENGLAND THROUGH VENETIAN

... *Wife to Hugo* might exist, but it seems doubtful. Clare, who is sufficiently in love with Hugo Brent to become engaged to him, soon discovers that she really loves his married brother, Adam; she promptly marries Hugo in the hope of securing a peaceful if not a joyful life.

Naturally this hope is not fulfilled, especially as Adam, who at the beginning of the book is passionately in love with his selfish pretty little wife, soon transfers his passion to Clare. Yet another Brent brother, the rake Jocelyn, makes love first to Adam's wife and then to Hugo's, partly, we are told, to revenge himself on his brothers for not really loving him, and partly because he too loves Clare. Amorous complication could hardly go further, and in real life would probably not go as far. In spite of this, *Wife to Hugo* is not without merit.

PHYLLIS BENTLEY.

**International Press-Cutting Bureau, 51, Red Lion St., London. W.C.**

Extract from

**Manchester Guardian**

29 SEP 1930

## TRAVEL IN ARABIA.

ARABIAN PEAK AND DESERT. Travels in Al-Yaman. By Ameen Rihani. London: Constable and Co. Pp. ix. 280. 15s net.

In various talks with Arabs as recorded in his latest account of travel in Arabia Mr. Ameen Rihani explains that the purpose of his expeditions is to see the country, to write a book, and to serve the Arabs by seeking to establish peace and good understanding between their ruling ameers, sultans, and kings. His mission is not political or commercial. He is not the envoy of any Power in the world, and ...

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**International Press-Cutting Bureau, 51, Red Lion St., London, W.C.1.**

Extract from

PUBLISHERS' CIRCULAR.
19, Adam St., LONDON, W.C.2.

Date 20 SEP 1930

ARABIAN PEAK AND DESERT, by Ameen Rihani. A description of journeys through Al-Yaman.—(15s. net; *Constable*, Sept. 25.)

97

A Rihani

Telephone: Holborn 4343. Telegrams { Bookstalls, Estrand, London.

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Cutting from Observer

Issue dated 12. 10. 30

## ARABIA TO-DAY.

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**"Arabian Peak and Desert." By Ameen Rihani. (Constable. 15s. net.)**

*(BY JOHN STILL.)*

Almost unnoticed by the West, Arabia has undergone a profound change since the war. Faith has been reborn. The Turkish overlord who misruled vast tracts has gone. The Sharifs of Mecca, friends of Lawrence and once allies of Great Britain, have been expelled from the holy cities by the Wahabis, whose power has rolled outward from the heart of Arabia until its outposts march with the sea, or have halted opposite to the outposts of England and of France. The one exception is the Yaman, where the Imam Yahya at present holds his own without European protection or subsidy. An eruption of Arabian faith and fanaticism once shook the world from France to China, but the volcano of Islam had seemed extinct, and ten years ago few Europeans except Mr. Philby knew how fiercely the flames still burned.

***

There are two strong men in Arabia, Ibn Sa'ud, King of the Hijaz and Najd, and the Imam Yahya, ruler of the Yaman. The former of these is the hero of Mr. Philby's book, and the latter of Ameen Rihani's. Both books deal with things as they are to-day; both are written with intimate personal knowledge by notable travellers; and both agree broadly in criticising Great Britain's policy in Arabia. But there all resemblance ends. "Arabia," written by an Englishman who has embraced Islam, is reserved in style, condensed until it is definitely hard to read—though amazingly well worth reading—and completely self-suppressing. Mr. Philby, who is the most distinguished living explorer of Arabia and a personal friend of its lion-hearted king, does not mention himself even once in the course of 364 pages. Ameen Rihani, a Syrian Arab Christian, who is an American citizen, has written a most readable book entirely composed of personal experiences. "Arabia" reflects the stern reticence of Islam, "Arabian Peak and Desert" the exuberance of American journalism. But both are good books, and it is not fair to push the contrast too far.

***

Mr. Philby's theme is the rise of Wahabism, and, conjointly, the rise of the dynasty of Ibn Sa'ud. His book is therefore a very thorough survey of Arabian wars and politics for the last two centuries. The events he describes, and the personalities he depicts, are as romantic as any to be found in history. Ibn Sa'ud himself, noble, wise, generous, and desperately brave, a man still in the prime of life, challenges comparison with the most heroic figures of the past. Among royal adventurers of the West, he most nearly resembles, perhaps, Henri de Navarre. But although Mr. Philby cannot conceal his passionate admiration for his hero, neither passion nor romance is permitted to colour the even tenor of his careful record. "Arabia" is written to be a classic, and undoubtedly will be so; but it will be a pity if Ibn Sa'ud does not find a poet to sing the epic he has lived in some tongue the West can comprehend. Mr. Philby's book is solid, convincing, rich with scholarship, and admirably sane. No one could write a book to replace it. But we do long for him to let himself go at times.

Ameen Rihani lets himself go the whole time. He even spurs himself on. He is a learned man, and an intrepid traveller with a flair for the picturesque; but he has not quite grown up, and that lends a charm to his book that will lead a great many people to read it, who would fight shy of "Arabia"; though one may prophesy that "Arabia" will be read a hundred years hence, while Rihani's is the story of an hour. It tells how he set forth from Aden, travelled through the fringe of Protectorates, and reached San'a, where he dwelt for some weeks as a guest of the Imam Yahya. One may learn from it all manner of things about the Yaman, of its flowers and fruits, its peoples and their customs, its architecture and poetry, and, above all, of its ruler, the shrewd, hard, just, and far-seeing Imam.

***

What is to be the future of Arabia? Ideas are what shake the earth. The idea of Islam, "There is no god but God," has shaken it more than once, and may again. One of the most moving passages in all literature is where Gibbon describes how the message of Muhammad, the unknown fanatical Arab, reached the Emperor at Constantinople, claiming his throne for God. We do not expect great things from faith nowadays; but it would not be surprising if Mr Philby does, for he has seen faith working.

Reading these books about the most austere and unapproachable people on this earth, one is forced to wonder why it is that man should be stirred more deeply by curtailing his own freedom than by expanding it, and why he should grow more formidable through binding his thoughts with chains.

A Rihani

Telephone: Holborn 4343. Telegrams { Bookstalls, Estrand, London.

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International Press-Cutting Bureau, 51, Red Lion St., London, W.C.1.

Extract from Fortnightly Review, London.

NOV 1930

ARABIA, by H. St. J. B. Philby. *Benn.* 18s. 157

ARABIAN PEAK AND DESERT, by Ameen Rihani. *Constable.* 15s.

Both these books derive in essence from the same motive—the respective authors' hopes of an Arab renascence. Both Mr. Philby, an Englishman who for more than a dozen years has been trying, officially and unofficially, to impress upon Great Britain the real inwardness of the Wahhabi movement in Arabia (he himself turned Wahhabi but a few weeks ago), and Mr. Ameen Rihani, a Lebanese Christian who has lived most of his life in America, passionately desire the unity of the Arab race. But whereas Mr. Philby has staked all on the predominance, in any such scheme, of King Ibn Saud, now ruler of lands stretching from Persian Gulf to Red Sea, Mr. Rihani has sought light in turn from almost all the rulers of Arabia—it is, indeed, only of the Yaman, of a journey from Aden to Sana and from Sana to Hudaida, on the Red Sea, that he writes in this book.

Mr. Philby has undoubtedly put the world under an obligation for his assiduous exposition of the Wahhabis, that unyielding folk who, under the impulse of an alliance between Muhammad Abdul Wahhab, the religious seer, and the Saud family of Dariya, in Central Arabia, carved out an Empire in Arabia in the eighteenth century, overran the Hijaz and parts of Iraq in the early nineteenth century, were subdued by the Egyptian armies under Muhammad Ali and his generals in the first half of last century, were kept out of the limelight in the latter half of last century by the Rashid dynasty (familiar to readers of Doughty), and, only at the beginning of the present century, re-emerged, under the guidance of a superman, the present ruler of Hijaz and Najd, to glory and dominance in the Arabian Peninsula. It is a remarkable tale, to the narrating of which Mr. Philby brings knowledge which he possesses in fuller measure than any living Englishman. Sceptics and cynics may say that he is obsessed with the importance and the probable permanence of the Wahhabi régime: he, however, quite cheerfully risks his considerable reputation in prophesying the virtue, the almost exclusive and chronic virtue, of the Wahhabi dynasty in Arabia. Suffice it here to say that, while his sympathies with the Wahhabis occasionally tempt him to make statements concerning non-Wahhabi neighbours which are wide of the truth, his work is an important one, and he has done it well.

All Mr. Rihani's books of travel in Arabia, leisurely and meandering, are delightful, and this description of "Arabia Felix," excellently illustrated, is done with appropriate felicity. This shrewd American citizen spares no one in his criticisms, whether it be the British, whose hold on the Aden Protectorate is an obstacle to the ambitions of the Imam at Sana, or the Imam Yahya himself, whose régime in the Yaman is portrayed as "Ignorance in Arms." But, disillusioned though he was, he found many things to praise in these *ghat*-ridden, tropical highlands.

Kenneth Williams.

International Press-Cutting Bureau, 51, Red Lion St., London. W.C.1

Extract from

Manchester Guardian

29 SEP 1930

## TRAVEL IN ARABIA.

Arabian Peak and Desert. Travels in Al-Yaman. By Ameen Rihani. London: Constable and Co. Pp. ix. 280. 15s net. 151

In various talks with Arabs as recorded in his latest account of travel in Arabia Mr. Ameen Rihani explains that the purpose of his expeditions is to see the country, to write a book, and to serve the Arabs by seeking to establish peace and good understanding between their ruling ameers, sultans, and kings. His mission is not political or commercial. He is not the envoy of any Power in the world, and

...for she accompanies her husband on all his journeys about the Commonwealth and averages 15,000 miles a year. But this is her first journey to the Old World, and she told me that she had been thrilled by her first sight of the white cliffs of Dover, looking very beautiful in the first sunshine she had seen for several days. She is charmed with what...

Another arrival is an improvement upon Japanese artificial water-flower. Instead these gay trifles being sold loosely in a packet, they have been given a suitable local habitation, and for a penny or two-pence they can be bought packed inside a seashell. These are particularly successful when placed in the now fashionable bowl of bright pebbles and water, where they look both charming and appropriate.

95

98. Mr A Rihani

Telephone: Holborn 4343. Telegrams: Bookstalls, Estrand, London.

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*Cutting from* Guardian

*Issue dated* 30 . 1 . 31

## AWAKENING ARABIA

Arabia. By H. St. J. B. Philby. Benn. 18s.
Arabian Peak and Desert. By Ameen Rihani. Constable. 15s.

England has shouldered many new burdens since the end of the war, and although by Treaty the complete independence of the dominions of Ibn Saud is recognized, we yet have some concern in the affairs of that desert country, for very cogent geographical and political reasons. Arabia is now settling down to something that looks like tranquillity. It is time that it did, for the period following the ejection of the Turks from the Hejaz, Asir and Yaman was marked, as might have been expected, by internecine strife. To-day Ibn Saud is more or less firmly planted. There is, Mr. Philby reminds us, "the possibility and desirability of Arabian unity," and "it is difficult to envisage the future of Arabia otherwise than under Wahhabi auspices."

The author, who is chief British representative in Trans-Jordan, modestly disclaims any attempt at offering a large treatise on the history of modern Arabia. His purpose is to give us "a sketch designed for the use of those members of the general public" who would understand the country and its problems. It is an excellently written and well-informed work. He discusses Wahhabi Imperialism, the Wahhabi Empire, and the ultimate triumph of Ibn Saud. What are the prospects to-day? The author, as we have mentioned, shares the ideal and the vision of Arabian unity, and his faith is in the Wahhabi. Nothing, he declares, can prevent the realization of that ideal except Great Britain:—

A heavy responsibility lies, therefore, on British statesmen to-day. Arabia can never be truly great while a foreign Power, materially strong beyond the possibility of serious challenge, occupies almost every gateway leading out from its deserts into the world and implicitly encourages centrifugal tendencies on the part of small groups whose real interests, both economic and political, demand closer union with the heart of Arabia, and with a ruler who is not only the greatest Arab of his day, but stands out in the Arab world as no individual ruler has done since the days of the orthodox Califs.

Mr. Philby considers that the British policy as expressed in 1915 envisaged "the termination of British political control of all the Arab States facing out from Arabian shores to the Persian Gulf and the Indian Ocean." Whether that is practical politics in the immediate future is a matter for much deliberation and caution, but at any rate, the author's long experience and deep knowledge of the country, its people and its conditions entitle his evidently well-considered opinions to a very respectful pondering.

Mr. Ameen Rihani's book is mainly a tale of travel rather than an excursion into politics (though these inevitably emerge), but we nevertheless catch glimpses of the outlook of the people from the Yaman, wherein the author's journeyings took place. Mr. Rihani met in New York a man from the Yaman. "Tell me about your country," he asked. The Arab replied, "Our country is fair in its water and air, but its people are always fighting. We fought the Turks, and we fought the tribes, and we fought the Idrisi, and we are always fighting among ourselves." Leech's Irishman whose opinion of fighting was, "Sure, 'tis enjoyment," thus has his counterpart elsewhere. Arabian unity is an ideal, but it is between Ibn Saud and the ruler of the Yaman that Mr. Philby considers a clash inevitable, forecasting the ultimate triumph of the former. Mr. Rihani's New York Arab, however, declares, "in unchanging mellifluous accent," that the people of the Yaman "seldom submit to the rule of one man for a long time." Foreigners are disliked in Yaman, and if, perchance, a Christian traveller's identity is discovered, so Mr. Rihani's "unchanging mellifluous" acquaintance assures him, "we'll slay him." Now, the English in the Aden Protectorate are at the gate of Al-Yaman, and clearly have interests there. An Italian Treaty, concluded in 1926, of commerce and friendship with the Imam of the Yaman has not come to much, though it might have had embarrassing consequences. Anyhow, it is in Al-Yaman that Mr. Rihani travels, and the record of his experiences is deeply interesting. There is a chapter on the political problem, in which England is gently criticized for pursuing a policy "that has had the tendency of widening the breach between the various rulers of Arabia." Thus, as in other parts of the world, do we get little for our pains.

International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from

Times Literary Supplement
London

Date 18 SEP 1930

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Extract from

Times of Ceylon
Colombo, Ceylon

Date 28 DEC 1930

## Tea's Valuable Investment
## The Research Institute.

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[A]rabian Peak [and Desert. By Ameen Rih]ani. A descr[iption of] Yaman.—(15s

98. Mr A Rihani

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Cutting from Guardian

Issue dated 30 1 31

## AWAKENING ARABIA

proached by the officials of the Orange Lodges asking for the use of the cathedral for a special service. It will be remembered that a similar request was made two years ago by the officials of the English Church Union. An identical reply was given in both instances — that the cathedral authorities would welcome them to the cathedral, but that the ordering of the whole service must be in the hands of the Dean and Chapter. The E.C.U. refused to accept this condition, but the Orangemen have agreed, and a special service will be held, conducted entirely by the bishop. It would be hard to see upon what ground such a request could be refused, seeing that the cathedral has welcomed in the past all sorts of people—from the university, the medical profession, Knights Templars, girl guides, the Student Christian Movement, and Toc H.

£10,000 is needed in order to carry out a scheme for establishing in Liverpool a Mark-house of the Toc H movement and providing the services there of a full-time officer. Towards this, £3,350 has been received, as well as the gift by Mr. H. N. Gladstone of the house in Rodney Street in which his father, the late Mr. W. E. Gladstone, was born.

EXETER

The dean has effected many improvements in the cathedral services during his twelve years in office, besides restoring several of the ancient chapels and raising £25,000 for the repair of the fabric. He has also been instrumental in promoting good work in the diocese, and has readily responded to invitations to preach in all parts of it, sometimes at inconvenience to himself. During the past year, however, his health has not been satisfactory, and he has suffered some discomfort from rheumatism. Last week he was taken worse rather suddenly, and he has now to rest completely and be free from correspondence. It is hoped there may be no serious developments, and that his rest may expedite a real recovery.

The Diocesan Choral Association has received less support of late years than in the pre-war period, and the changes of the annual festival in the cathedral to a Choral Eucharist in the morning, and then to an Evensong at 7.30 have not proved successful.

International Press-Cutting Bureau, 51, Red Lion St., London, W.C. 1.

Extract from New York Times

21 SEP. 1930

Date

*ARABIAN PEAK AND DESERT.* By Ameen Rihani. Houghton Mifflin Company. 757
Travel and adventure in Arabia.

*THE ATLANTIC.* By Stanley Rogers. Thomas Y. Crowell Company.
A history of the ocean, with illustrations by the author.

HEMSTREET
96 WARREN STREET
NEW YORK CITY

FEB 8 1931

N. Y. HERALD-TRIBUNE

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*ton: Houghton-Mifflin Company . . . $5.*

Reviewed by
PHILIP K. HITTI

THE short but honorable list of modern travelers in South Arabia, which is headed by the Danish scholar Carsten Niebuhr, the first to give us a scientific description of Yemen (1772), and includes such men as the French Jew, Joseph Halévy, the first European since the Roman general Aelius Gallus to penetrate into Najran (1869-'70) and the Austrian archaeologist, Edward Glaser, who led four scientific expeditions (1882-'94), add the name of the Syrian-American poet and man of letters, Ameen Rihani. Rihani's mission was not scientific. Avowedly it was political: a self-imposed one to bring, single-handed, better understanding among the rival Arab potentates with their age-long feuds and inherited jealousies. The real contribution of Rihani, however, consists in having given us in both Arabic and English what may be considered the most vivid and interesting account of common-day life as it is lived at present in the hitherto little known Arabia. With Arabic as his mother tongue, the author had a decided advantage over his predecessors and was in a position to fathom Arabian mentality beyond their reach.

In this book, his third in English, Rihani treats his visit in 1922 to al-Yemen, the Arabia Felix of classical authors, the land of frankincense, that southwestern corner of the largest peninsula on the map which produced a flourishing civilization as early as the third millennium B. C. and whose Sabaean and Himyarite inhabitants acted as the medium of ancient international trade and erected the first skyscrapers recorded in history.

Rihani made his entry into the land through its southern port, British Aden, where the treatment accorded him by the English resident constitutes an enlightening footnote to modern European imperialism. On muleback he then makes his way slowly and wearily for many days through verdant Yemen towards its inland capital. The Yemenites, though Zaidis of the Shi'ite communion, are noticed wearing hats. Surely the sun of Arabia is mightier than the dogma of Islam. Here the best coffee in the world is produced, yet the natives use instead a sort of brew made of coffee husks. Their sovereign habit is the chewing of the ghat, an herb which has something of both caffeine and morphine, from which a Yemenite can not be weaned for one day, though he may go for days without food. Night air is considered deadly and no one sleeps with the windows open. In case smallpox or any other epidemic spreads, the three million Yemenites await the mercy of Allah. Even their minister of religious foundation, and he ought to know, proclaims that disease is the work of Allah rather than the microbe. Military airplanes they repel by the mere repetition of the first chapter of the Koran.

Finally San'a, perching over 7,000 feet above the sea, is reached; and our New York-bred author can not keep warm in the equatorial region. The Imam Yahya, the "Image of perfection" and the theocratic ruler of the Zaidis, one of the two most powerful sovereigns of the peninsula, holds the author virtually as a prisoner for a few days. The letter of King Husein introducing "the Arab patriot and poet, the reformer, the philosopher," failed to mention the name of the man introduced.

The Imam exacts a son or a brother of every official, military and civil, in his service as a guaranty of sustained loyalty. Some four thousand boy-captives are thus held as hostages by him. In Old Testament fashion, His Eminence sits an hour a day under the "tree of justice" in the yard

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Extract from Times of Ceylon Colombo, Ceylon

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RABIAN P... ani. A ... s Yaman.—

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Mr A Rihani

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Dated 30 . 1 . 31

## AWAKENING ARABIA

International Press-Cutting Bureau,
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Extract from

New York Times

21 SEP 1930

Date ..........................

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... Circular

... 30

# Three Informative Versions of Arabia.

757

"Arabia." By H. St. John Philby. (Benn. 18s.)
"Arabian Peak and Desert." By Ameen Rihani. (Constable. 15s.)
"Holy Cities of Arabia." By Eldon Rutter. (Putnam. 15s.)

ST. JOHN PHILBY'S "Arabia" is the history of Wahabism from the time it was first conceived as a religious necessity by its Prophet Muhamed ibn Abdul Wahhab (about 1744) until Ibn Saoud developed an Arabian imperialism out of the fanaticism of his reactionary followers.

Mr. Philby mentions the effect of Christian Rome and Magian Persia on tribal communities primevally pagan (says Rosita Forbes in the "Sunday Times"). But Islam's struggle against the vested interests of older religions is scarcely touched upon,

for in less than one hundred years Arabia had ceased to be the centre of a Moslem Empire growing from strength to strength, and had already become, as it was to remain for centuries, an unimportant province of the empire it had created.

For this reason Mr. Philby bases his history of Arabia uncompromisingly on the Wahabi faith and the dynasty it has founded. He makes no secret of his hope that when a United Arabia comes into being it will find the Wahabi ruler dominant,

as none of his predecessors ever was, over the whole length and breadth of the Arabian peninsula, and wearing on his head the triple diadem of Mecca. Ryadh and Sana encircled by a wreath of British and European good will.

The author of this last addition to the Modern World series was alone among the post-war prophets in recognising the potential sovereignty of the then Emir of the Nejd. While Leachman, Lawrence, Gertrude Bell, and others were interested in and connected with the rise of the Hashimite family of Mecca, which has provided the present rulers of Iraq and Trans-Jordan, Mr. Philby, condemning in no uncertain terms "the mandatory compromise which has made a sorry mess of the peace," consistently asserted that the rise of the Wahabis would be the dominating factor in any redistribution of Arabia. His present work is a reasoned justification of his belief in Ibn Saoud, Sultan of Nejd and the Hedjaz, and of the power which he represents.

### AN ILL-FATED DYNASTY.

Mr. Philby gives a dramatic account of the ill-fated dynasty of Ibn Rashid, ruler of Hail, which today "is as far from Baghdad as Baghdad from London," and of Quasin, "with its highly developed sense of civic republicanism, which for years resisted the all-devouring Wahabi imperialism whereas Jebel Shammar, trained to war from the cradle, succumbed at the first approach of danger." He follows the growth of British power in the Gulf, which Lord Curzon obviously visualised as a British lake, but to him the absorption of Hasa on the one side and Asir on the other were inevitable, for he sees the old Wahabi power as the means by which a finally united Arabia will be brought into close commercial and political intercourse with its neighbours, and, in view of this conviction, he predicts—

an epoch-making conflict between Ibn Saoud and the ruler of Yemen in the near or not very distant future, of which the issue, to my mind, is undoubted.

Like all this authro's work, "Arabia" is full of information. It is written by one who knows the heart of the peninsula, who has always had the courage of his peculiarly obstinate convictions, and is incapable of seeing more than one side of a vitally interesting question. Consequently, "Arabia" is a fine book, though it is doubtless only the preface to a greater one, for Mr. Philby has adopted the faith which, in his latest work, he is so able an exponent. Hereafter, he writes as a Wahabi of a country which has become his own.

### PEAK AND DESERT.

In Ameen Rihani's "Arabian Peak and Desert" I looked for some echo of the conflict predicted in "Arabia," but the Christian Arab who is its author confines his political observations to those which concern Imam Yehya's relations with Europe and the Idrissi, late ruler of Asir. He gives a vivid account of Yemen, with its luxury-loving people, who lose six hours out of every working day owing to their passion for ghat, most insidious of drugs. He sees them without genuine national feeling, inherently weak, blaming Allah or their Imam for the business depression under which they suffer, with a tendency to rush to arms to uphold a private cause or to right a personal or tribal, but never a national, wrong. "Too much religion and too much ghat—and no public schools whatsoever," writes Ameen Rihani, and proceeds to discuss education with some seriousness. But his great charm is that, being kin to the people of whom, he writes, he takes us into their daily lives and gives us memorable glimpses of what they think and feel and say when unobserved by the foreigner.

"Arabian Peak and Desert" contributes much to our knowledge of a country containing 3,000,000 people, of whom a third are Zioud (of the heretical Zeidi tariq, which, among other things, permits a man nine wives), 20,000 are Jews, and the rest orthodox Sunni Moslems, but still more to the comprehension of a race which has never learned discipline to control the licence of its habitual chaos. "Verily God changeth not that which is in a people until they change that which is in themselves."

### THE HOLY CITIES.

The new edition of Eldon Rutter's "Holy Cities of Arabia" will be welcomed by a host of readers, old and new, because it is illustrated and comprised in one volume. The story of a great adventure must live for ever as an epic of courage and perseverance. Mr. Rutter, who has since penetrated the northern deserts of Nejd, where, I believe,, he had to submit to a severe interrogation as to his Moslem precepts by the Sheikh at Hail before being offered the choice between a safe retreat and an advance at his own risk, visited the Holy cities of Medina and Mecca disguised as a pilgrim. He made the "haj" at a particularly difficult time, when Ibn Saoud, after sacking Taif and massacring a number of its inhabitants, had occupied Mecca, and was in process of besieging at Jedda the forces of Sheriff Ali, in whose favour King Hussein had just abdicated.

This remarkable journey occupied a year and took him from Egypt to Massawa, thence by dhow to a strip of no-man's-land between Yemen and Asir, and so by a most unusual route to Mecca. Of all the incidents and characters, laughable, lovable, or gaunt and sometimes terrible, which made up this amazing year, he writes with so much simplicity that his exploit becomes but a background for what must still be the most amazing venture of the human spirit—the pilgrimage of hundreds of thousands from every quarter of the Moslem world, of all races, tongues, and customs, to the goal of which for centuries their people dreamed.

A Rihani

Telephone: Holborn 4343. Telegrams { Bookstalls, Estrand, London.

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Cutting from Publishers Circular

Issue dated 20 . 9. 30

Arabian Peak and Desert, by Ameen Rihani. A description of journeys through Al-Yaman.—(15s. net; *Constable*, Sept. 25.)

International Press-Cutting Bureau, 51, Red Lion St., London, W.C. 1.

Extract from

Spectator London

Date 15 NOV. 1930

757

## Al Yaman

**Arabian Peak and Desert.** By Ameen Rihani. (Constable. 15s.)

"Alas, he died two months later," sighs Mr. Ameen Rihani of a stay-at-home who prophesied him a speedy death in Arabia. This is typical of the rather sardonic humour, which relieves even his more serious discursions into politics. It is a remark which might have been fathered by the Arab kinship of which he boasts, Syrian and Christian though he is. He himself quotes many sayings as mordant which he heard on his travels, such as "Rather disease and grief than the rule of a *sherif*." Mr. Rihani has a gift for description, and can make what he sees live for us in a few concise sentences, and generally his English is turned with grace and facility. Only occasionally do curious errors of syntax and an incongruous historic present break in to jar our sensibilities, or some uncouth periphrasis as "he is a man in the eighth lustrum." But these faults may be forgiven for the pleasure which his descriptions in general give us. Witness his description of the Imam Yahya, which is too long to quote and too good to mutilate.

He does not like the British and is inclined to blame them for difficulties both at Aden and afterwards in unprotected Arabia at San'a. He has no high opinion of their methods or of their capacity, in which of course he may be justified, but in view of his scarcely-concealed contempt he can hardly blame them for not being as accommodating as he wished. Especially is this so when his journey was really a crusade to induce the Arabs to come to terms with each other and to compound the differences of their jarring sects against the infidel aggressors!

Though Mr. Rihani has some shrewd observations to make on Eastern diplomacy and political intrigues, the main value of this volume (and its conspicuous charm) is the account it gives of a new country and of the customs and behaviour of its inhabitants. San'a, the residence of the Imam, must indeed be a place of wonder, even though its baths, relics of the Turkish occupation, are pestilently uncomfortable. There are altitudes where, even in Arabia, the tropics and the temperate zones meet, and the fruits of each may be had for the plucking. But Pan-Islam has a difficult furrow to hoe, if even so powerful an Imam has to deal with disaffection and disloyalty in his own small sphere: if the peasantry is ground beneath the heels of the nobles ("Al Yaman," one complained to the author, "would be a paradise without the Sadat"): if those nearest the Imam can confide their complaints so readily to a stranger and a Christian. Nevertheless, there is one thing at least which the Imam Yahya could teach the West. He believed in such economy in stationery that a small piece of paper or a torn envelope would accommodate both an official letter and its reply, with very often further memoranda. The result was that there was a corresponding economy in words, which our Government Departments might well note and imitate.

99

International Press-Cutting Bureau, 51, Red Lion St., London, W.C. 1.

Extract from

Saturday Review London

11 OCT. 1930

Date

751

## TRAVELLERS' TALES

*Arabian Peak and Desert: Travels in Al-Yaman.* By Ameen Rihani. Constable. 15s.
*The Mongolian Horde.* By Roland Strasser. Cape. 12s. 6d.
*Isle of Adventure.* By Beatrice Grimshaw. Jenkins. 15s.

From the dawn of history Arabia has been an island of "barbarism" entirely surrounded by civilization; but if the nomad of the desert has never been conquered or cajoled by his sedentary neighbours, he has always been aware of them, and as in Mr. Rihani's fascinating story of his visit to the Yaman in 1922 we read of his talks with the Imam, in which English and French and Turkish policies were discussed, so through the ages, one imagines, the Imam's ancestors have talked over with stray visitors the policies of Babylon, Assyria and Egypt, of Persian and Greek and Roman; and have decided to have as little to do with them as possible. Nevertheless, though there has always remained a nucleus of irreconcilable desert warriors, there has been through the ages a steady stream of Arabs passing from the desert to the town to mingle with the bordering nations or to establish settled states of their own; and the little glimpse Mr. Rihani gives us of the archæological possibilities of the Yaman demonstrates how rich in information the sites of the old Arabian civilizations will be once the age-old hatred and distrust of the "Georgy" has been overcome. Mr. Rihani is a Christian Syrian, a citizen of the United States, a traveller, a scholar and a poet, and his descriptions of the Yaman and its peoples, its present and its past, are full of life and colour; and although the British Resident at Arden welcomed him without enthusiasm, and consented to his journey with reluctance, Mr. Rihani seems to have talked politics with discretion, and in the end to have won the respect of the native ruler and the thanks of the British authorities. His story is fully illustrated.

Mr. Roland Strasser is an Austrian artist with a passion for adventurous travel, which has taken him at different times to the South Seas, to India, Siam, China, Mongolia and to Tibet. Much of the charm of the present book lies in the powerful drawings of the Tibetan and Mongolian scenes with which it is adorned. Mr. Strasser's work is known both in London and Paris, where he has held exhibitions, and where both his paintings and drawings have attracted favourable notice. Sir Michael Sadler, in the introduction he contributes, acclaims the book as the best on Mongolia he has known; and truly for vigour and pictorial power it would be difficult to rival. But there is in the text, as Sir Michael notes, a grim pessimism that, powerfully as it impresses one, is not in harmony with the lively sketches. Not even in Tibet can life be as hard and cruel as Mr. Strasser describes it.

Turn over to p 111

International Press-Cutting Bureau
51, Red Lion St., London, W.C.
Extract from
NEW REPUBLIC, New York, U.S.A.
Date 21 JAN. 1931

THE NEW

# ...h and South

...lois Musil. Edited by Kathe-
...w York: Horace Liveright.

... by Ameen Rihani. Boston:
... 280 pages. $5.

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This attitude, prudent for the individual, is even more tragically justified, I believe, for all groups—whether jungle savages or Arab Moslems—whose tradition, life and tempo are different from the tradition, life and tempo which go loosely by the name of "civilization" or Western culture. I have known tribes and peoples whose honor decency and freedom have survived contact with cheating Western traders and machine-gun bullets, but I have never seen a group subjected to the influence of missionaries, schools and our attendant high-pressure mechanical-industrial system which hasn't become corrupt, degenerate and unhappy. I believe this to be as true of the proud-cloaked Moslem desert Arab as it is of the naked South Sea Islander.

I believe this to be inevitable, no matter what respective merits are possessed by the opposed ways of living, because of a time element which those who wish to do good to other peoples fail to consider. Some thousands of years ago, we all once lived as does the savage or the desert Arab now. In a sense, it is a more "natural" way of living. We have developed slowly a way of living which is perhaps, for the sake of argument, superior, but which is, in a sense, "unnatural." We survive being shut up in mills, schools, factories, coal mines, offices, cages in banks, overheated houses, not to mention our bathing too often, observing unnatural sex customs, eating unnatural food and wearing unnatural clothes, because we have become gradually immunized over a tremendously long period. When we try to "do good" by imposing upon a natural group in a short decade or in one brief generation a system to which we have gradually become adapted over a period of many centuries, we poison them just as surely as if we had fed them arsenic. Except that it is worse because it is a poison which works not only on the body, but on the mind and character as well.

During a year and a half spent in Asia Minor, including a considerable sojourn in Syria, the North Arabian desert and Mesopotamia, it seemed to me that, all political questions aside, the Arab who had "fled to the mountains" in the sense that Thoreau meant, and had taken his Allah and his harem along with him, was in all essential respects a superior human being to the Arab who had begun to absorb the benefits of our civilization—including schools, monogamy and Methodism—whether willingly or because we had crammed them down his throat.

I will admit that among Bedouin Moslems there are

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International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.
Extract from
Times Literary Supplement
London
Date 16 OCT 30

## ARABIA

ARABIA. By H. ST. J. PHILBY. (Ernest Benn. 18s. net.)

ARABIAN PEAK AND DESERT: Travels in Al Yaman. By AMEEN RIHANI. (Constable. 15s. net.)

THE HOLY CITIES OF ARABIA. By ELDON RUTTER. A Reprint in One Volume. (G. P. Putnam's Sons. 15s. net.)

These three books, written, two of them by English Moslems, the third by an American-Arab Christian—show Arabia from three different geographical standpoints and three equally different points of view.

Mr. Rutter writes about Mecca and conditions there from knowledge acquired during a long visit, and as a pious pilgrim who is not altogether reconciled to the Wahabi interpretation of the religion of his choice and the local manifestations of that interpretation at the expense of his friends and neighbours in Mecca. Mr. Philby takes the whole of Arabia within his purview, but writes, as it were, as one seeing the peninsula from Riyadh, the Wahabi capital. He looks for the regeneration of the Arab through the Wahabi reforms in his national religion, and is so fully persuaded alike of the necessity and immanence of that regeneration that he is impatient with anything which may delay the progress of the Wahabi State and the Wahabi creed, which alone, in his opinion, can bring it about. Mr. Rihani looks down over Arabia from the Yemeni highlands, the home of a rival fanaticism to the Wahabis and of a Prince who, like the Wahabi King of the Hejaz and Nejd, has ambitions to extend his dominions. Mr. Philby writes with a certain austerity. He serves up a prodigious meal of facts, solidly arranged, seasoned with a wealth of names, a sufficiency of dates, and several sanguinary episodes, each of which would make the fortune of a romance. But in this book he gives little indication of what manner of folk are his Wahabis and their neighbours; for that his readers must refer to his earlier publications. Mr. Rihani, on the other hand, who also manages to find room for a good deal of history and plenty of politics, sets it all in a frame of local colour. His local colour is rich and variegated, and, as described by him, the Yemeni of the highlands is so different from his down-country neighbours that the reader of both volumes may well think that Mr. Philby's ideal of one king and one creed for all Arabia is not likely to come in our time.

The thing which strikes the reader of Mr. Rihani's book, assuming that that reader has some acquaintance with conditions and customs in the rest of Arabia, is the very strongly marked characteristics of the Zaidis, or Zioud, as they call themselves: the people, perhaps a million in number, who accept the Imam of Sana as their Spiritual Lord and hail him as Commander of the Faithful and Image of Perfection. The Imam has other subjects, a handful of Jews who lead a depressed existence, and as meekly perform the humblest duties as did ever the inhabitants of a European ghetto in the most intolerant days of the Middle Ages. His Sanctity has also a fluctuating number of Sunni subjects, folk who reject his spiritual leadership, call him heretic below their breath, and revolt against him when opportunity offers. These people chiefly live in the Tehama, or hot coastal belt of the Yemen, or on the lower part of the desert-ward slope from the highlands. The Zioud are mostly highlanders whose constant preoccupation appears to be to defend themselves from the cold. Yet they cannot abide the heat of the Tehama; and the thermometer in the past has often interposed itself as a barrier between the rulers of Sana and dominion on the sea. At the present moment the Imam holds Hodeidah, and Mr. Rihani tells some of the long story of how he came to get it; but his authority in the lowlands is often disturbed by revolts and on one occasion was most amusingly (but quite politely) defied when the sheikhs of Bajil firmly arrested a British mission on its way to Sana, where the Imam was eagerly awaiting its arrival, and detained it in courteous captivity until it agreed to go back to the coast. But if the authority of the Zaidi Imam is at times precarious in the area too hot for the comfort of his highlanders it is undisputed in the hills, except when members of his own family try to put in force the immemorial practice of seizing the Royal Couch by force. Also, as Mr. Rihani rather carefully describes, invaders from the outside world have generally had a bad time of it, and even the formidable Turks in the day of their pride did little more than eat expensive disaster for all their patient efforts at conquest and occupation. The Zioud are formidable fighting men, for all that they dye themselves as blue with indigo (to keep out the cold) as ever did Ancient Britons with woad. Another curious trait in their character is that when occasion offers they like to rub their bodies and their hair copiously with clarified butter and go to sleep in bags which they draw tight from inside so that the whole body, head included, is securely and airlessly ensacked. They are, moreover, fanatical in their devotion to their creed, a heresy in the eyes of orthodox Sunnis, although they are divided among themselves as to the necessity of publicly cursing two of the first four Caliphs.

Mr. Rihani found that all the Yemenis he met, from the Imam down to the Sunnis outside his dominions, chewed *ghat*, which has peculiar virtues which would not recommend it to some Moslems. Mr. Rihani constantly regretted that *ghat* had to be chewed in a carefully closed room, and that custom and fear of the cold made his hosts and companions insist on sleeping, crowded inside their bags, with him in rooms made as airless as possible by the closing of windows and doors. But he and they survived, and for some time he was the guest of the magnificent Imam, whose dignity is proclaimed by two tails depending from his great white turban and enhanced by the spreading of his State Umbrella. This is ten feet across, of blue and white silk deeply fringed with rich lace. Under it his Sanctity sits for a customary two hours a day to receive petitions and do justice in public. He enjoys powers in virtue of his hereditary holiness and his office greater than any claimed by any anointed Christian king of old; for he can heal, more than the King's Evil, by administering with his own hand a sacred potion, and blast a peccant subject by "overlooking" him with sovereign eye. Mr. Rihani gives instances of the strange efficacy of the exercise of both powers, of which the latter is known as the *tashwir*. Apart from this the Imam is an economical man, indeed stingy, in the use of paper, preferring to answer a petition written on a quarter sheet of notepaper in the space of a thumbnail in some corner or margin. Throughout his dominions official communications are often written on oddments of used paper, sometimes in verse, and the Imam will at times reply with a rhyming minute.

Mr. Rihani complains that, although many of the Zioud can, unexpectedly, swim and have other virtues, they chew too much *ghat*, have too much religion, are too much addicted to war, and, in general, are a thousand years behind the times. Mr. Philby, on the other hand, points with pride to the modern devices and inventions with which the Wahabi King is able to overcome the vast distances which made it so difficult for his predecessors to hold their remote conquests under control, and he mocks at poor fallen King Husein for having wasted his opportunities by using such things not for facilitating administration in his lost kingdom but for enhancing his personal prestige. His was the only motor-car, his the only telephone exchange. The history of dynasties in the past in Arabia and on its fringes has shown again and again how often empire among the Arabs is dependent upon the personality of one man. Powerful rulers have acquired immense dominions: occasionally their sons have been capable of being their successors in deed as well as in name, but far more often the empire has not survived its builder. The Arabian system in the past did not provide for the construction of a machine of government which could carry on even under the inexpert guidance of an ordinary man once it had been devised and set going by a master hand. King Husein's rule was so intensely personal that when he left there was next to nothing for his son to take over as a going concern; and so for the second time his Wahabi rivals became masters of Mecca. Mr. Philby's history tells how they first took it, more than a century ago, and lost it because Mehemet Ali of Egypt, aided by the discontent which their puritanical severity had aroused among their backsliding subjects, was too strong for them. He traces their fortunes in decline and in eclipse, turns for a chapter to recount the singularly sanguinary chronicles of the now equally eclipsed but then triumphant Shammar dynasty of Ibn Rashid in Hail, and then details the almost incredible adventure by which the present Wahabi King, with no more than ten followers, refounded the Empire of Ibn Saud, which has spread and spread under his vigorous care until he rules powerfully in the capitals of his enemies, and is master of the greater part of habitable Arabia.

For different reasons Mr. Philby agrees with the Christian writer in wishing Great Britain to wash her hands of her existing commitments in the Persian Gulf and the Yemen. Mr. Rihani thinks that it would be better for the moral character of the Arabs if they had to learn to do without subsidies and were unable to intrigue with, against, or in Aden. Mr. Philby wants to get rid of a possible foreign obstacle to the political union of all Arabia, except Aden itself, under the rule of the Wahabi King. The Wahabis are, at times, uneasy neighbours, and Mr. Philby devotes a good deal of care to an explanation of the frontier trouble which arose on the marches of Iraq because of a conflict of ideals, and the Wahabi insistence that the British had betrayed them by building a block-house at Busaiya. It is perhaps natural that Mr. Philby should be more tolerant of the shortcomings of the Wahabis than of those of the British; but it is interesting to see how difficult it is for the Wahabi King to keep the peace among his fanatics without falling under suspicion among them that he, perhaps, is becoming lukewarm in championing his rather aggressive and intolerant Faith. For this reason it is a pity that there is no estimate of the character of King Abdul Aziz's heir to help the reader to form an opinion whether, in case of accident to that warrior monarch, his successor would be able to hold what his father has won when the great personal prestige of the present ruler is no longer a make-weight to counterbalance the centrifugal tendencies of the Tribes and the discontent of the Mushrekin.

Mr. Philby's story of the Wahabi King's fascinating rise to power and the political and religious results of that rise occupies more than one half of a closely written book which bristles with the names of men, tribes, and places with which few readers can hope to have any but an imperfect acquaintance. The author will, therefore, earn the gratitude of those who refer to his pages in a second edition, such as Mr. Eldon Rutter has prepared of his book on the Holy Cities, if he will add an appendix briefly explaining who these characters are who so throng his stage, with tables illustrating the complicated relationships of the various members of the many rival dynasties, and chronological lists of the Kings and Princes of Arabia and their Turkish and Egyptian overlords for the period, nearly two centuries, which his book covers.

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NEW YORK ...

..., FEBRUARY 8, ...

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ARABIAN PE...
DESERT.
By Ameen Rihan...

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...ERNATIONAL PRESS-CUTTING BUREAU
RED LION STREET, HIGH HOLBORN, LONDON, W.C.
Extract from
The Times
LONDON
Date 10 OCT. 1930

## SHORTER NOTICES

### TRAVEL, HISTORY, MILITARY

Mr. Ameen Rihani, one of the best-known Christian travellers of to-day in Arabia, has added in his ARABIAN PEAK AND DESERT: Travels in Al Yaman (Constable, 15s. net) a third and unusually fascinating volume to his series of books in English on that peninsula, and in it promises to complete the story of his adventures in the Yemen in a fourth. Mr. Rihani is a sprightly and humorous writer who can deal informatively with serious politics without being ponderous; and in recounting his very interesting experiences in the Yemen, whether in the process of getting away from Aden or at the capital of the Zaidi Imam of Sana, he has abundant opportunity for writing in his lightest vein. A great deal of what he writes about the habits, manners, religion, politics and general characteristics of his hosts will be quite new to most of his readers. The tourist has not yet invaded the Yemen and the rare foreign traveller is still an object of interest and suspicion. Thus it is that Mr. Rihani's amusing descriptions of life in the Yemen will have that freshness and unexpectedness with which few writers of travel books can now hope to invest their pages. Mr. Rihani, however, does not confine himself to that side of his journey. He deals with important matters, describing the Court, resources, policy, and ambitions of the only remaining Arabian Sovereign who is independent alike of European influence and of the ever-growing authority of the Wahabi King. He explains that the Zaidi Moslems, who accept the Imam of Sana as Commander of the Faithful, are as fanatically attached to their unreformed creed as are the widely differing Wahabis to their puritanical revival of the primitive virtues of Islam. The Zaidis are also formidable fighting men who have proved their mettle against the Turks, and are helped in maintaining their very strongly marked local characteristics both by the geography of their country and their climate, which, if it makes it difficult for those accustomed to it to reside permanently, or even make war successfully, away from it, at least acts as an additional protection against unwanted invaders. Mr. Rihani's book is well worth reading for its graceful descriptions of a little-known corner of the world and of the author's curious and diverting experiences therein.

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...utting Bureau,
London, W.C.1.
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LIFE.
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...V. 1930

...y Ameen Rihani.

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International Press-Cutting Bureau
51, Red Lion St., London, W.C. ...
Extract from
Melbourne Herald
Date - 8 NOV 1930

*Arabian Peak and Desert*, b... Ameen Rihani. (Constable.) A real... interesting and well-written accou... of the author's journeyings throug... Al-Yaman and its mountains.

*The Soul of a Skunk*, by Geor... Baker. (Partridge.) The story of t... imprisonment and sufferings of ... conscientious objector.

# ...North and South

*...Arabian Desert, by Alois Musil. Edited by Katherine McGiffert Wright. New York: Horace Liveright. 339 pages. $5.*

*Arabian Peak and Desert, by Ameen Rihani. Boston: Houghton Mifflin Company. 280 pages. $5.*

The New Republic
21 Jan 1931

FOR THOSE who contend in the interest of fairness that reviewing should be unprejudiced, impartial, personally detached, and for those who naïvely suppose that reviewing ever is completely so, decency seems to require the prefatory statement that this particular review is bound to be colored by certain personal opinions which make it impossible to write with any real impartiality.

Thoreau once said, in substance, that if a man came to his house to cheat him, to rob him, to fight with him or even to kill him, he might conceivably stand his ground and try to defend himself, but that if a man came to his house with the avowed purpose of doing him good, he would flee in terror to the mountains.

This attitude, prudent for the individual, is even more tragically justified, I believe, for all groups—whether jungle savages or Arab Moslems—whose tradition, life and tempo are different from the tradition, life and tempo which go loosely by the name of "civilization" or Western culture. I have known tribes and peoples whose honor decency and freedom have survived contact with cheating Western traders and machine-gun bullets, but I have never seen a group subjected to the influence of missionaries, schools and our attendant high-pressure mechanical-industrial system which hasn't become corrupt, degenerate and unhappy. I believe this to be as true of the proud-cloaked Moslem desert Arab as it is of the naked South Sea Islander.

I believe this to be inevitable, no matter what respective merits are possessed by the opposed ways of living, because of a time element which those who wish to do good to other peoples fail to consider. Some thousands of years ago, we all once lived as does the savage or the desert Arab now. In a sense, it is a more "natural" way of living. We have developed slowly a way of living which is perhaps, for the sake of argument, superior, but which is, in a sense, "unnatural." We survive being shut up in mills, schools, factories, coal mines, offices, cages in banks, overheated houses, not to mention our bathing too often, observing unnatural sex customs, eating unnatural food and wearing unnatural clothes, because we have become gradually immunized over a tremendously long period. When we try to "do good" by imposing upon a natural group in a short decade or in one brief generation a system to which we have gradually become adapted over a period of many centuries, we poison them just as surely as if we had fed them arsenic. Except that it is worse because it is a poison which works not only on the body, but on the mind and character as well.

During a year and a half spent in Asia Minor, including a considerable sojourn in Syria, the North Arabian desert and Mesopotamia, it seemed to me that, all political questions aside, the Arab who had "fled to the mountains" in the sense that Thoreau meant, and had taken his Allah and his harem along with him, was in all essential respects a superior human being to the Arab who had begun to absorb the benefits of our civilization—including schools monogamy and Methodism—whether willingly or because we had crammed them down his throat.

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International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from

Times Literary Supplement
London

16 OCT 30

Date

Haldenstone, as his curious memorandum
his own conduct in the matter (No. 5) reve
made himself unpopular with the secu
authority by his advocacy of Martin V. m
than a year before his official recognition
the Scots (October, 1418). The Prior w
evidently a strong Papalist, for to him t
Pope is "rector potens ipsius Symonis Bario
barge et universalis papa et summus in or
monarcha." No doubt there had been co
petition among the conflicting interests
secure the loyalty of Scottish ecclesiastics, f
in the earlier stages propaganda went
vigorously. In the spring of 1415 Ferdina
of Aragon tried to get Scottish represen
tives to attend a meeting of Benedict w
Sigismund at Nizza for ending the schis
(App. Nos. 13-15); the University of Paris ha
already canvassed prominent Scotsmen ur
ing the adoption of the French view; and lat
came embassies from Constance itself. W
can detect very little principle behind Scottis
preferences in the Great Schism except th
determination to take a different line fro
their enemies, the English. The first doc
ment in the Appendix is the conclusion of
treatise on the schism by Thomas Ross
Bishop of Candida Casa: to this he ad
a most entertaining letter inviting any Englis
bishop to a debate on the issue betwee
Clement VII. and Urban VI., but in part
cular accepting what he understands to be
challenge to single combat for deciding th
matter, issued by Henry Spenser, the Bisho
of Norwich. We are not informed wheth
these battling bishops ever met; but if th
was the spirit of many good Scots, there we
others who were more concerned with th
need for reform in the Church as
whole, and expressed it plainly. The lette
of Quintin Folkherd to the clergy (Ap
No. 6) have a Lollard ring, and we ma
perhaps connect such outpourings with th
threatening letter (No. 77, "ad modum her
ticorum Pregensium et aliorum Lollardorum
sent to the Prior, which he suspected to hav
come from an obedientiary. More seriou
however, were the efforts of two such differe
people as William Croyser and the remarkab
Thomas Livingstone to advocate reform b
means of the Council of Basel. This secon
great assembly saw again the division of th
Scots into supporters of Eugenius and a
herents to the Conciliar party, among who
should be counted a number of St. Andrew
graduates who had matriculated at Cologn
a centre of Conciliar democracy. Halde
stone sided with Eugenius; the vario
provisions made after 1439 by Felix V. we
mostly lacking in effect, but it is evident th
Felix had the support of the Earl of Dougl
(*cf.* App. No. 39) and of a good many though
ful academics. Dr. Baxter prints some fi
statements by Livingstone of the Concili
point of view, and if that great man's lat
connexion with Cardinal Nicolas of Cues
taken into account, the influence of such r
forming opinion will not be minimized.

Yet could it prevail? Much necessarily d
pended on the King's attitude to the Cur
On his return from captivity in England (142
James I. seems to have tried to put the bra
on Martin V.'s financial and judicial deman
but the crisis that occurred when Bish
Cameron, the instigator of anti-Papal legis
tion, was summoned to Rome, and the Ki
tried to punish Croyser who served t
summons, resulted in a complete failu
of the Royal resistance. It was natural th
that under Eugenius James should have su

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International Press-Cutting Bu[reau]
51, Red Lion St., London, W.C.
Extract from

Times Literary Supplement
London

16 OCT 30

Date

## ARABIA

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THE HOLY CITIES OF ARABIA. By ELDON RUTTER. A Reprint in One Volume. (G. P. Putnam's Sons. 15s. net.)

These three books, written, two of them by English Moslems, the third by an American-Arab Christian, show Arabia from three

tives to attend a meeting of Benedict ... Sigismund at Nizza for ending the schis[m] (App. Nos. 13-15); the University of Paris h[ad] already canvassed prominent Scotsmen ur[g]ing the adoption of the French view; and lat[er] came embassies from Constance itself. W[e] can detect very little principle behind Scotti[sh] preferences in the Great Schism except t[he] determination to take a different line fro[m] their enemies, the English. The first doc[u]ment in the Appendix is the conclusion of [a] treatise on the schism by Thomas Ross[,] Bishop of Candida Casa: to this he ad[ds] a most entertaining letter inviting any Engli[sh] bishop to a debate on the issue betwe[en] Clement VII. and Urban VI., but in part[i]cular accepting what he understands to be [a] challenge to single combat for deciding t[he] matter, issued by Henry Spenser, the Bish[op] of Norwich. We are not informed wheth[er] these battling bishops ever met; but if th[is] was the spirit of many good Scots, there we[re] others who were more concerned with t[he] need for reform in the Church as [a] whole, and expressed it plainly. The lette[r] of Quintin Folkherd to the clergy (Ap[p.] No. 6) have a Lollard ring, and we m[ay] perhaps connect such outpourings with t[he] threatening letter (No. 77, "ad modum her[e]ticorum Pregensium et aliorum Lollardorum[")] sent to the Prior, which he suspected to ha[ve] come from an obedientiary. More seriou[s,] however, were the efforts of two such differe[nt] people as William Croyser and the remarkab[le] Thomas Livingstone to advocate reform [by] means of the Council of Basel. This secon[d] great assembly saw again the division of t[he] Scots into supporters of Eugenius and a[d]herents to the Conciliar party, among who[m] should be counted a number of St. Andre[ws] graduates who had matriculated at Cologn[e,] a centre of Conciliar democracy. Halde[n]stone sided with Eugenius; the vario[us] provisions made after 1439 by Felix V. we[re] mostly lacking in effect, but it is evident th[at] Felix had the support of the Earl of Dougl[as] (*cf.* App. No. 39) and of a good many though[t]ful academics. Dr. Baxter prints some fi[ne] statements by Livingstone of the Concili[ar] point of view, and if that great man's lat[er] connexion with Cardinal Nicolas of Cues [is] taken into account, the influence of such [re]forming opinion will not be minimized.

Yet could it prevail? Much necessarily d[e]pended on the King's attitude to the Cur[ia.] On his return from captivity in England (142[4]) James I. seems to have tried to put the bra[ke] on Martin V.'s financial and judicial deman[ds;] but the crisis that occurred when Bish[op] Cameron, the instigator of anti-Papal legis[la]tion, was summoned to Rome, and the Ki[ng] tried to punish Croyser who served t[he] summons, resulted in a complete failu[re] of the Royal resistance. It was natural th[at] that under Eugenius James should have su

NEW YORK HERALD TRIBUNE BOOKS, SUNDAY, FEBRUARY 8, 1931

# Arabs of The Yemen

## ARABIAN PEAK AND DESERT.

By Ameen Rihani . . . *Boston: Houghton-Mifflin Company . . . $5.*

Herald Tribune

Reviewed by
PHILIP K. HITTI

THE short but honorable list of modern travelers in South Arabia, which is headed by the Danish scholar Carsten Niebuhr, the first to give us a scientific description of Yemen (1772), and includes such men as the French Jew, Joseph Halévy, the first European since the Roman general Aelius Gallus to penetrate into Najran (1869-'70) and the Austrian archaeologist, Edward Glaser, who led four scientific expeditions (1882-'94), add the name of the Syrian-American poet and man of letters, Ameen Rihani. Rihani's mission was not scientific. Avowedly it was political: a self-imposed one to bring, single-handed, better understanding among the rival Arab potentates with their age-long feuds and inherited jealousies. The real contribution of Rihani, however, consists in having given us in both Arabic and English what may be considered the most vivid and interesting account of common-day life as it is lived at present in the hitherto little known Arabia. With Arabic as his mother tongue, the author had a decided advantage over his predecessors and was in a position to fathom Arabian mentality beyond their reach.

In this book, his third in English, Rihani treats his visit in 1922 to al-Yemen, the Arabia Felix of classical authors, the land of frankincense, that southwestern corner of the largest peninsula on the map which produced a flourishing civilization as early as the third millennium B. C. and whose Sabaean and Himyarite inhabitants acted as the medium of ancient international trade and erected the first skyscrapers recorded in history.

Rihani made his entry into the land through its southern port, British Aden, where the treatment accorded him by the English resident constitutes an enlightening footnote to modern European imperialism. On muleback he then makes his way slowly and wearily for many days through verdant Yemen towards its inland capital. The Yemenites, though Zaidis of the Shi'ite communion, are noticed wearing hats. Surely the sun of Arabia is mightier than the dogma of Islam. Here the best coffee in the world is produced, yet the natives use instead a sort of brew made of coffee husks. Their sovereign habit is the chewing of the ghat, an herb which has something of both caffeine and morphine, from which a Yemenite can not be weaned for one day, though he may go for days without food. Night air is considered deadly and no one sleeps with the windows open. In case smallpox or any other epidemic spreads, the three million Yemenites await the mercy of Allah. Even their minister of religious foundation, and he ought to know, proclaims that disease is the work of Allah rather than the microbe. Military airplanes they repel by the mere repetition of the first chapter of the Koran.

Finally San'a, perching over 7,000 feet above the sea, is reached; and our New York-bred author can not keep warm in the equatorial region. The Imam Yahya, the "Image of perfection" and the theocratic ruler of the Zaidis, one of the two most powerful sovereigns of the peninsula, holds the author virtually as a prisoner for a few days. The letter of King Husein introducing "the Arab patriot and poet, the reformer, the philosopher," failed to mention the name of the man introduced.

The Imam exacts a son or a brother of every official, military and civil, in his service as a guaranty of sustained loyalty. Some four thousand boy-captives are thus held as hostages by him. In Old Testament fashion, His Eminence sits an hour a day under the "tree of justice" in the yard of his palace to dispense justice to his subjects.

Such are some of the high-water marks in this narrative, the latest contribution to our knowledge of a land about which our information is scant out of all proportion to its geographical significance and to the historical importance of its people.

[Interna]TING BUREAU
[51, Red Lio]N, LONDON, W.C.

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1930

## [SHORTER] NOTICES

### TRAVEL, HISTORY, MILITARY

Mr. Ameen Rihani, one of the best-known Christian travellers of to-day in Arabia, has added in his ARABIAN PEAK AND DESERT: Travels in Al Yaman (Constable, 15s. net) a third and unusually fascinating volume to his series of books in English on that peninsula, and in it promises to complete the story of his adventures in the Yemen in a fourth. Mr. Rihani is a sprightly and humorous writer who can deal informatively with serious politics without being ponderous; and in recounting his very interesting experiences in the Yemen, whether in the process of getting away from Aden or at the capital of the Zaidi Imam of Sana, he has abundant opportunity for writing in his lightest vein. A great deal of what he writes about the habits, manners, religion, politics and general characteristics of his hosts will be quite new to most of his readers. The tourist has not yet invaded the Yemen and the rare foreign traveller is still an object of interest and suspicion. Thus it is that Mr. Rihani's amusing descriptions of life in the Yemen will have that freshness and unexpectedness with which few writers of travel books can now hope to invest their pages. Mr. Rihani, however, does not confine himself to that side of his journey. He deals with important matters, describing the Court, resources, policy, and ambitions of the only remaining Arabian Sovereign who is independent alike of European influence and of the ever-growing authority of the Wahabi King. He explains that the Zaidi Moslems, who accept the Imam of Sana as Commander of the Faithful, are as fanatically attached to their unreformed creed as are the widely differing Wahabis to their puritanical revival of the primitive virtues of Islam. The Zaidis are also formidable fighting men who have proved their mettle against the Turks, and are helped in maintaining their very strongly marked local characteristics both by the geography of their country and their climate, which, if it makes it difficult for those accustomed to it to reside permanently, or even make war successfully, away from it, at least acts as an additional protection against unwanted invaders. Mr. Rihani's book is well worth reading for its graceful descriptions of a little-known corner of the world and of the author's curious and diverting experiences therein.

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International Press-Cutting Bureau.
51, Red Lion St., London, W.C. 1.
Extract from

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Date - 8 NOV 1930

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Daily News
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Date 24 SEP 30

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The Iman has a curious domestic arrangement. His four wives are not all kept in San'a; two of them are sent on a vacation to the Sahara and Sowaa respectively, while the other two live in separate houses in Bir'ul-'Azab; and at the end of the vacation the exchange is made, that is, the two wives on leave come back to take the place of the two on duty.

Though to Western eyes this may savour of loose morals, the Zaidis have a strict code of their own. For instance, "You take the picture of a woman," said Bashir, the gardener, "and the Iman will take her head."

The Zaidis lack most of the Western vices, but in their place they have the chewing of *ghat*. A *ghat*-chewer explained the habit as follows:

This is our sovereign habit. O Philosophe, and it is one of the bounties of Allah. We chew it and through it we recover our strength. We obtain a little *keif*, too; not the *keif* which wine affords, but a *keif* of the spirit—a bodily repose, a spiritual satisfaction, which otherwise we do not feel, except, of course, through religion.

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International Press-Cutting Bureau,
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Extract from

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+ Sat R 150:456 O 11 '30 280w

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ERNATIONAL PRESS-CUTTING BUREAU
RED LION STREET, HIGH HOLBORN, LONDON, W.C.

Extract from

The Times
LONDON

Date 10 OCT. 1930

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51, Red Lion St., London, W.C. 1.

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International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from

COUNTRY LIFE.
LONDON.

8 NOV 1930

Date

**Arabian Peak and Desert**, by Ameen Rihani. (Constable, 15s.). 754

THE author, an American citizen, is a well know Arabian traveller, and the present book is a most interesting account of a tour, for the most part on mule-back, through Al-Yamen, a great territory 50,000 square miles in extent, which lies to the north of the Aden protectorate. The first 40 miles of the trek north from Aden was accomplished by train and automobile, but thenceforward the 208 miles to San'or, the capital, were covered on mules at an average speed of 3 m.p.h.! The book makes very good reading, especially the descriptions of feasting and fasting in San'or, and also of that city's handicrafts, architecture and social life. From San'or the trip was continued over the Arabian mountains to Hudaidah, on the shore of the Red Sea. In spite of the author's enthusiasm, which he instils into his readers, it may be doubted if many will be inclined to risk a journey entailing so much personal discomfort and even danger.

International Press-Cutting Bureau,
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Extract from

Melbourne Herald

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\+ — Spec 145:737 N 15 '30 350w

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International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from

Observer
London

Date 12 OCT. 1930

# ARABIA TO-DAY.

157

**"Arabia." By H. St. J. B. Philby. (Ernest Benn. 18s. net.)**

**"Arabian Peak and Desert." By Ameen Rihani. (Constable. 15s. net.)**

*(BY JOHN STILL.)*

Almost unnoticed by the West, Arabia has undergone a profound change since the war. Faith has been reborn. The Turkish overlord who misruled vast tracts has gone. The Sharifs of Mecca, friends of Lawrence and once allies of Great Britain, have been expelled from the holy cities by the Wahabis, whose power has rolled outward from the heart of Arabia until its outposts march with the sea, or have halted opposite to the outposts of England and of France. The one exception is the Yaman, where the Imam Yahya at present holds his own without European protection or subsidy. An eruption of Arabian faith and fanaticism once shook the world from France to China, but the volcano of Islam had seemed extinct, and ten years ago few Europeans except Mr. Philby knew how fiercely the flames still burned.

***

There are two strong men in Arabia, Ibn Sa'ud, King of the Hijaz and Najd, and the Imam Yahya, ruler of the Yaman. The former of these is the hero of Mr. Philby's book, and the latter of Ameen Rihani's. Both books deal with things as they are to-day; both are written with intimate personal knowledge by notable travellers; and both agree broadly in criticising Great Britain's policy in Arabia. But there all resemblance ends. "Arabia," written by an Englishman who has embraced Islam, is reserved in style, condensed until it is definitely hard to read—though amazingly well worth reading—and completely self-suppressing. Mr. Philby, who is the most distinguished living explorer of Arabia and a personal friend of its lion-hearted king, does not mention himself even once in the course of 364 pages. Ameen Rihani, a Syrian Arab Christian, who is an American citizen, has written a most readable book entirely composed of personal experiences. "Arabia" reflects the stern reticence of Islam, "Arabian Peak and Desert" the exuberance of American journalism. But both are good books, and it is not fair to push the contrast too far.

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Mr. Philby's theme is the rise of Wahabism, and, conjointly, the rise of the dynasty of Ibn Sa'ud. His book is therefore a very thorough survey of Arabian wars and politics for the last two centuries. The events he describes, and the personalities he depicts, are as romantic as any to be found in history. Ibn Sa'ud himself, noble, wise, generous, and desperately brave, a man still in the prime of life, challenges comparison with the most heroic figures of the past. Among royal adventurers of the West, he most nearly resembles, perhaps, Henri de Navarre. But although Mr. Philby cannot conceal his passionate admiration for his hero, neither passion nor romance is permitted to colour the even tenor of his careful record. "Arabia" is written to be a classic, and undoubtedly will be so; but it will be a pity if Ibn Sa'ud does not find a poet to sing the epic he has lived in some tongue the West can comprehend. Mr. Philby's book is solid, convincing, rich with scholarship, and admirably sane. No one could write a book to replace it. But we do long for him to let himself go at times.

Ameen Rihani lets himself go the whole time. He even spurs himself on. He is a learned man, and an intrepid traveller with a flair for the picturesque; but he has not quite grown up, and that lends a charm to his book that will lead a great many people to read it, who would fight shy of "Arabia"; though one may prophesy that "Arabia" will be read a hundred years hence, while Rihani's is the story of an hour. It tells how he set forth from Aden, travelled through the fringe of Protectorates, and reached San'a, where he dwelt for some weeks as a guest of the Imam Yahya. One may learn from it all manner of things about the Yaman, of its flowers and fruits, its peoples and their customs, its architecture and poetry, and, above all, of its ruler, the shrewd, hard, just, and far-seeing Imam.

***

What is to be the future of Arabia? Ideas are what shake the earth. The idea of Islam, "There is no god but God," has shaken it more than once, and may again. One of the most moving passages in all literature is where Gibbon describes how the message of Muhammad, the unknown fanatical Arab, reached the Emperor at Constantinople, claiming his throne for God. We do not expect great things from faith nowadays; but it would not be surprising if Mr Philby does, for he has seen faith working.

Reading these books about the most austere and unapproachable people on this earth, one is forced to wonder why it is that man should be stirred more deeply by curtailing his own freedom than by expanding it, and why he should grow more formidable through binding his thoughts with chains.

International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from

Guardian
London

Date 30 JAN 1931

# AWAKENING ARABIA

ARABIA. By H. St. J. B. Philby. Benn. 18s.

"in unchanging mellifluous accent," that the people of the Yaman "seldom submit to the rule of one man for a long time." Foreigners are disliked in Yaman, and if, perchance, a Christian traveller's identity is discovered, so Mr. Rihani's "unchanging mellifluous" acquaintance assures him, "we'll slay him." Now, the English in the Aden Protectorate are at the gate of Al-Yaman, and clearly have interests there. An Italian Treaty, concluded in 1926, of commerce and friendship with the Imam of the Yaman has not come to much, though it might have had embarrassing consequences. Anyhow, it is in Al-Yaman that Mr. Rihani travels, and the record of his experiences is deeply interesting. There is a chapter on the political problem, in which England is gently criticized for pursuing a policy "that has had the tendency of widening the breach between the various rulers of Arabia." Thus, as in other parts of the world, do we get little for our pains.

Blackpool, has been appointed a trustee of SS. Simon and Jude, Southport. He succeeds the late Bishop of Liverpool.

LIVERPOOL

In view of a certain uneasiness caused by the announcement that the Orangemen have been invited to a service in the cathedral, at which the bishop will preach, it is desirable that the facts should be made clear. Some time ago the cathedral authorities were approached by the officials of the Orange Lodges asking for the use of the cathedral for a special service. It will be remembered that a similar request was made two years ago by the officials of the English Church Union. An identical reply was given in both instances — that the cathedral authorities

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Transcript
Boston, Mass
Nov 18, 1930

# Arabian Peak and Desert

## Ameen Rihani Visits Mountains and Valleys

Arabian Peak and Desert. Travels in Al-Yaman. By Ameen Rihani. Illustrated. $5.00. Boston and New York: Houghton Mifflin Company.

As far as his experience went, there may have been no new thing under the sun to Ecclesiasticus. But paradoxically in our own millennials-later day of world exploration and discovery, there are "a number of things" new, at least new to the vast majority of people. Mr. Rilvani has chosen one of these to reveal and interpret to us. It is a part for which he is peculiarly fitted. For while he is a naturalized citizen of the United States living in New York during the intervals between his frequent travels, he is by birth a Syrian, and a Syrian with an Arab strain in his blood. Hence, among the Arabs of the Near East, whom his books make known to us, he is as one ot them, understanding as no alien could (Charles Doughty, Colonel Lawrence and Miss Gertrude Bell perhaps excepted), the complexities of their apparent simplicity, the superstitions and ideals of their cryptic natures wherein oriental sophistication and childlike ignorance are bafflingly commingled; and the rigidity of a religious belief which makes that of the Puritans seem positively liberal!

Among one of the most intolerant of the Muslim sects, the Zaidis, or as they call themselves, the Ziouds, Mr. Rihani made his adventurous journey into the Yaman. His object was twofold; see another little known portion of this world, and to attempt, unofficially, to secure a treaty of peace between the unconquered and apparently unconquerable Arabs of the Yaman and King Husein, then ruler of the Hijaz, but today an exile, drowsing time away on the island of Cyprus. At one time, indeed, it seemed as if Husein and his sons were to monopolize Arabian rule in the Near East, what with himself King of the Hijaz, one of his sons, Abdullah, King of Transjordania, and the most brilliant of the family, Feisal, King of Irak. But Husein's tribal ambitions outran his diplomacy and his judgment. Hence the redoubtable Ibn Sa'oud's conquest of the Hijaz, his occupancy of Mecca, and Husein's forced residence in Cyprus. But these latest developments of the Arabian problem were still on the knees of the gods when Mr. Rihani, after visiting the then King Husein, started on his self-imposed mission to help toward the bringing about of that Pan-Arabia, through which alone inherited feuds and jealousies can be obliterated, and the different tribes merged in a political entity.

Discouragement of his plan met Mr. Rihani from the start. Yes, before the start! For one day, into the office of an Arabic newspaper in New York, where he was sitting, came an Arab of unusual appearance—an Arab of the very country through which Mr. Rihani was planning to travel. Questioned, this Arab of Al-Yaman made it exceedingly clear to the prospective traveller, that not only the Ingliz, but foreigners generally were not wanted in his far-off fatherland. "'We slay them!"' was his invariable answer to the various questions as to what would happen should any foreigners venture into that inhospitable country. And arrived in Aden. Mr. Rihani found that while not as implacable, the British resident was equally discouraging. It looked for a time, as if Mr. Rihani and his traveling companion, his old friend Captain Constantine Yanni, director of the air forces of King Husein, would never enter Al-Yaman, still less reach its capital, Sana. Mr. Rihani and the blithe Constantine had worse handicaps than bad roads to overcome; the suspicion of the truculent Arabs, their incredible ignorance and religious bigotry, and the filth and squalor of the primitive "inns" along the way. Yet there was a fascination about it all. It was with something of the sensations of a Balboa, that day after day Mr. Rihani and his friend beheld new worlds.

Mr. Rihani describes the manner of living in the towns and villages of the Arabs of Al-Yaman; their "pleasures of the chase," with a human quarry—preferably the tribes governed by the Isidri, but among themselves when other opportunity fails; their architecture, handicraft, literature, religion, form of government, and other characteristics. As for the Iman himself: "No ruler in the world can be a more gracious poet; and no poet can be a more powerful ruler." It is doubtful, Mr. Rihani thinks, "if in these prosiac times such men exist outside of Arabia."

Among the mass of novel matter which Mr. Rihani presents, is the story of "the first sky-scraper in the world," the Palace Yhamdan, twenty-stories high, built in San'a by the Queen of Sheba, after her return to Arabia from her epochal visit to King Solomon. F. B.

HISTORY

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Extract from
Guardian
London
Date 30 JAN 1931

## AWAKENING ARABIA

ARABIA. By H. St. J. B. PHILBY. Benn. 18s.

"in unchanging mellifluous accent," that the people of the Yaman "seldom submit to the rule of one man for a long time." Foreigners are disliked in Yaman, and if, perchance, a Christian traveller's identity is discovered, so Mr. Rihani's "unchanging mellifluous" acquaintance assures him, "we'll slay him." Now, the English in the Aden Protectorate are at the gate of Al-Yaman, and clearly have interests there. An Italian Treaty, concluded in 1926, of commerce and friendship with the Imam of the Yaman has not come to much, though it might have had embarrassing consequences. Anyhow, it is in Al-Yaman that Mr. Rihani travels, and the record of his experiences is deeply interesting. There is a chapter on the political problem, in which England is gently criticized for pursuing a policy "that has had the tendency of widening the breach between the various rulers of Arabia." Thus, as in other parts of the world, do we get little for our pains.

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96 WARREN STREET
NEW YORK CITY

C S MONITOR
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Nov 18, 1930

## Arabian Peak and Desert

### Ameen Rihani Visits Mountains and Valleys

Arabian Peak and Desert. Travels in Al-Yaman. By Ameen Rihani. Illustrated. $5.00. Boston and New York: Houghton Mifflin Company.

As far as his ... a time, as it ... couraging. It looked for a time, as if Mr. Rihani and his traveling companion, his old friend Captain Constantine Yanni, director of the air forces of King Husein, would never enter Al-Yaman, still less reach its capital, Sana. Mr. Rihani and the blithe Constantine had worse handicaps than bad roads to overcome; the suspicion of the truculent Arabs, their incredible ignorance and religious bigotry, and the filth and squalor of the primitive "inns" along the way. Yet there was a fascination about it all. It was with something of the sensations of a Balboa, that day after day Mr. Rihani and his friend beheld new worlds.

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F. B.

## Things Arabian

Arabia, by H. St. J. B. Philby. London: Benn. 18s. net.

Arabian Peak and Desert, by Ameen Rihani. London: Constable. 15s. net.

IT IS related that a certain Oxford professor, when asked his opinion of H. G. Wells's "Outline of History," replied: "Excellent until he gets to man." Of H. St. J. B. Philby's history of modern Arabia, on the other hand, it may be said that it is excellent when at last it gets to the man—who, of course, is the renowned Abdul Aziz Ibn Abdul Rahman Ibn Faisal el Saoud, King of the Hedjaz and Nejd.

If his hero, better known to the world as Ibn Saoud, Mr. Philby speaks in almost lyrical terms and in so doing lifts his book, for many an interesting page, out of the rut of petty feuds and niggling genealogies which, for the most part, the author apparently mistakes for history. Mr. Philby's knowledge and insight into things Arabian are so profound that it is a pity he has not put his material to more interesting use. But his chronicle of the events of the last century and a half in Arabia will, no doubt, be useful to students, as it is compiled by one who has had access to the original records. Indeed, it constitutes the most up-to-date and reliable account in the English language of the growth, destruction and renaissance of the great Wahhabi movement, on which the present unity of nine-tenths of Arabia is based.

For the antithesis of Mr. Philby we may turn to Amin Rihani, the Syrio-American writer whose latest English production, "Arabian Peak and Desert," skims lightly over the surface, giving [illegible] at Imam Yahya, who rules in the independent kingdom of Yemen, and there a twist to the tail of the British lion in Aden. Mr. Rihani is never dull, seldom profound, often witty. He has—at any rate in this book—no heroes. His information may be a little out of date, seeing that "Peak and Desert" is a translation of his Arabic book, "The Kings of Arabia," published some years ago in Beirut. But his observation is acute and he has managed to let quite a lot of light into a part of Arabia which has hitherto been almost a closed book to the western world.

...riends of the B.B.C. staff at last month's Contemporary Music Festival at Liège: I ask them frankly, if before one of the programmes the composer or performers of one of the more "difficult" compositions had invited us to come behind the scenes, be told a little of its general scheme, and hear its themes, would we have refused?

Psychologically, "dissection," as a preparation for hearing a work, is absolutely right; from the days of Sir George Grove's wonderful "analytical programmes" at the Crystal Palace (note the word "analytical"—it conveys the same idea as "dissection") to those which Mrs. Newmarch now writes for the B.B.C.'s "Proms" at Queen's Hall, everybody has admitted it; indeed that same "Radio Times" which published this article against "dissection" publishes very many articles which "dissect."

If no programme contained more than one really "difficult" work, and the themes of that work were played with a few simple sympathetic words before the programme began, so that the musical material found that place in the subconscious which is the basis of much of our enjoyment of the familiar, all intelligent listeners would be grateful—and the others could read their evening paper or switch on to another station for a few minutes.

In this double use of its microphones—for preparation of an audience and performance of it, the B.B.C. has a wonderful advantage over every other concert-giving organisation in the country. This advantage makes the B.B.C. the ideal organisation for widening the tastes of the public and, above all, for enabling us to come to understand better what the composers of our own times are trying to do. It would be folly to allow a bland "superiority" to thrust such an advantage aside.

PERCY A. SCHOLES.
*Chamby sur Montreux, Switzerland.*

### "A TRAGEDY OF THE ARCTIC."

Sir,—The discovery of the graves of the unfortunate Dutchmen who met their deaths on Jan Mayen Island during the winter of 1635-1636, as recorded by your Oslo correspondent, is, I suppose, the last episode in a very poignant history.

Seven volunteers were left on the island, which is well within the arctic circle and only some few hundred miles from the Pole, on August 26, 1665; and when a relief ship arrived in June the following year, it was found that *all* of them had died. The last survivor had, however, kept a diary, which gives a full and touching account of the difficulties and privations they had undergone, from which a few quotations may be made. On New Year's Day, 1666, he writes thus: "After wishing each other a Happy New Year and success in our enterprise, we went to prayers to disburden our griefs before God."

Three months later, on March 24, when the whole party were suffering from scurvy, he

Blackpool, has been appointed a trustee of SS. Simon and Jude, Southport. He succeeds the late Bishop of Liverpool.

### LIVERPOOL

In view of a certain uneasiness caused by the announcement that the Orangemen have been invited to a service in the cathedral, at which the bishop will preach, it is desirable that the facts should be made clear. Some time ago the cathedral authorities were approached by the officials of the Orange Lodges asking for the use of the cathedral for a special service. It will be remembered that a similar request was made two years ago by the officials of the English Church Union. An identical reply was given in both instances — that the cathedral authorities

legislation sponsored by Republic... which they care to make an issue.

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Yorkshire Post
Leeds
-8 OCT 30

96 r

## ARABIA.

### HISTORY AND TRAVEL.

"Arabia." By H. St. J. B. Philby. (Benn, 18s.)

"Arabian Peak and Desert." By Ameen Rihani. (Constable, 15s.)

No Englishman living has a more intimate knowledge of modern Arabia than Mr. Philby, so that Mr. Fisher made an admirable choice in inviting him to write that country's history in the "Modern World Series." In discharging this responsibility Mr. Philby has had a difficult task, for the materials at his disposal for the greater part of the period dealt with—from the eighteenth century to our own time—are singularly meagre. None the less Mr. Philby has succeeded in presenting us with a consecutive and intelligible narrative, even of the confused warrings of rival Arab chieftains.

To the average reader, however, the chief interest in this book will lie in Mr. Philby's account of Arabia during the war, which is admirably and impartially told, and in his advice for present-day policy. Mr. Philby is quite frankly a champion of Ibn Sa'ud, the present ruler of the Second Wahhabs' Empire and of the greater part of Arabia. There is, indeed, more than a hint that the champions of the Arab cause among Englishmen during the war backed the wrong horse when they thought they had found in King Hussein and his sons the future rulers of a united Arab kingdom.

However this may be, the rise of Ibn Sa'ud to his present pre-eminent position in Arabia is real enough, though its record reads like a tale of his own country's nights. Mr. Philby would apparently have us for the future make over much of our present responsibility in Arabia—always excepting Aden—to Ibn Sa'ud in a treaty of friendship. The author's admiration for Ibn Sa'ud here perhaps sways his judgment. Friendship with that monarch British policy will no doubt always seek to maintain, but British responsibilities on the Arabian littoral are too important to be lightly set aside.

Nor is Ibn Sa'ud even yet by any means the only monarch in Arabia. Mr. Ameen Rihani's book is a record of travel in Yemen, the richest and most populous province of Arabia. The Imam who rules it, and of whose personality Mr. Rihani gives some interesting impressions, is by no means at one with Ibn Sa'ud. In fact a clash between these two rulers in the near future is rather likely than otherwise. In the meanwhile this country can pursue no wiser policy in these oft disturbed territories than to seek frank and friendly co-operation without fear or favour with the monarchs of Arabia.

A. E.

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A Rihani

Telephone: HOLBORN 4343. Telegrams: BOOKSTALLS, ESTRAND, LONDON.

W. H. SMITH & SON,
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Issue dated 15 11.30

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## Al Yaman

**Arabian Peak and Desert.** By Ameen Rihani. (Constable. 15s.)

"ALAS, he died two months later," sighs Mr. Ameen Rihani of a stay-at-home who prophesied him a speedy death in Arabia. This is typical of the rather sardonic humour, which relieves even his more serious discursions into politics. It is a remark which might have been fathered by the Arab kinship of which he boasts, Syrian and Christian though he is. He himself quotes many sayings as mordant which he heard on his travels, such as "Rather disease and grief than the rule of a *sherif*." Mr. Rihani has a gift for description, and can make what he sees live for us in a few concise sentences, and generally his English is turned with grace and facility. Only occasionally do curious errors of syntax and an incongruous historic present break in to jar our sensibilities, or some uncouth periphrasis as "he is a man in the eighth lustrum." But these faults may be forgiven for the pleasure which his descriptions in general give us. Witness his description of the Imam Yahya, which is too long to quote and too good to mutilate.

He does not like the British and is inclined to blame them for difficulties both at Aden and afterwards in unprotected Arabia at San'a. He has no high opinion of their methods or of their capacity, in which of course he may be justified, but in view of his scarcely-concealed contempt he can hardly blame them for not being as accommodating as he wished. Especially is this so when his journey was really a crusade to induce the Arabs to come to terms with each other and to compound the differences of their jarring sects against the infidel aggressors!

Though Mr. Rihani has some shrewd observations to make on Eastern diplomacy and political intrigues, the main value of this volume (and its conspicuous charm) is the account it gives of a new country and of the customs and behaviour of its inhabitants. San'a, the residence of the Imam, must indeed be a place of wonder, even though its baths, relics of the Turkish occupation, are pestilently uncomfortable. There are altitudes where, even in Arabia, the tropics and the temperate zones meet, and the fruits of each may be had for the plucking. But Pan-Islam has a difficult furrow to hoe, if even so powerful an Imam has to deal with disaffection and disloyalty in his own small sphere: if the peasantry is ground beneath the heels of the nobles ("Al Yaman," one complained to the author, "would be a paradise without the Sadat"): if those nearest the Imam can confide their complaints so readily to a stranger and a Christian. Nevertheless, there is one thing at least which the Imam Yahya could teach the West. He believed in such economy in stationery that a small piece of paper or a torn envelope would accommodate both an official letter and its reply, with very often further memoranda. The result was that there was a corresponding economy in words, which our Government Departments might well note and imitate.

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Cutting from Sunday Times

Issue dated 23.11.30

Times

# THREE VERSIONS OF ARABIA.

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"Arabian Peak and Desert." By Ameen Rihani. (Constable. 15s.)

"Holy Cities of Arabia." By Eldon Rutter. (Putnam. 15s.)

**Reviewed by ROSITA FORBES.**

St. John Philby's "Arabia" is the history of Wahabism from the time it was first conceived as a religious necessity by its Prophet Muhamed ibn Abdul Wahhab (about 1744) until Ibn Saoud developed an Arabian imperialism out of the fanaticism of his reactionary followers.

Mr. Philby mentions the effect of Christian Rome and Magian Persia on tribal communities primevally pagan. But Islam's struggle against the vested interests of older religions is scarcely touched upon,

> for in less than one hundred years Arabia had ceased to be the centre of a Moslem Empire growing from strength to strength, and had already become, as it was to remain for centuries, an unimportant province of the empire it had created.

For this reason Mr. Philby bases his history of Arabia uncompromisingly on the Wahabi faith and the dynasty it has founded. He makes no secret of his hope that when a United Arabia comes into being it will find the Wahabi ruler dominant,

> as none of his predecessors ever was, over the whole length and breadth of the Arabian peninsula, and wearing on his head the triple diadem of Mecca, Ryadh and Sana, encircled by a wreath of British and European good will.

The author of this last addition to the Modern World series was alone among the post-war prophets in recognising the potential sovereignty of the then Emir of the Nejd. While Leachman, Lawrence, Gertrude Bell, and others were interested in and connected with the rise of the Hashimite family of Mecca, which has provided the present rulers of Iraq and Trans-Jordan, Mr. Philby, condemning in no uncertain terms "the mandatory compromise which has made a sorry mess of the peace," consistently asserted that the rise of the Wahabis would be the dominating factor in any redistribution of Arabia. His present work is a reasoned justification of his belief in Ibn Saoud, Sultan of Nejd and the Hedjas, and of the power which he represents.

**An Ill-fated Dynasty.**

Mr. Philby gives a dramatic account of the ill-fated dynasty of Ibn Rashid, ruler of Hail, which to-day "is as far from Baghdad as Baghdad from London," and of Qasim, "with its highly developed sense of civic republicanism, which for years resisted the all-devouring Wahabi imperialism, whereas Jebel Shammar, trained to war from the cradle, succumbed at the first approach of danger." He follows the growth of British power in the Gulf, which Lord Curzon obviously visualised as a British lake, but to him the absorption of Hasa on the one side and Asir on the other were inevitable, for he sees the old Wahabi power as the means by which a finally united Arabia will be brought into close commercial and political intercourse with its neighbours, and, in view of this conviction, he predicts—

> an epoch-making conflict between Ibn Saoud and the ruler of Yemen in the near or not very distant future, of which the issue, to my mind, is undoubted.

Like all this author's work, "Arabia" is full of information. It is written by one who knows the heart of the peninsula, who has always had the courage of his peculiarly obstinate convictions, and is incapable of seeing more than one side of a vitally interesting question. Consequently, "Arabia" is a fine book, though it is doubtless only the preface to a greater one, for Mr. Philby has adopted the faith of which, in his latest work, he is so able an exponent. Hereafter, he writes as a Wahabi of a country which has become his own.

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This remarkable journey occupied a year and took him from Egypt to Massawa, thence by dhow to a strip of no-man's-land between Yemen and Asir, and so by a most unusual route to Mecca. Of all the incidents and characters, laughable, lovable, or gaunt and sometimes terrible, which made up this amazing year, he writes with so much simplicity that his exploit becomes but a background for what must still be the most amazing venture of the human spirit—the pilgrimage of hundreds of thousands from every quarter of the Moslem world, of all races, tongues, and customs, to the goal of which for centuries their people dreamed.

International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from

Sunday Times
London

Date 23 NOV 1930

Times

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757

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Times
Hartford Conn
Nov 29-30

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"Are there any foreigners in Al-Yaman?"

"No, no. The foreigners are not permitted to live in Al-Yaman."

"Are they allowed to travel?"

"No, no."

"And should a traveler come?"

"Wallah, we'll slay him."

"Suppose he travels in disguise."

"If we know him, wallah, we'll slay him."

"Do you permit Syrians, who are Arabs like yourselves, to travel in your country?"

"If they are Christians, they and the foreigners are one in the eye of the people of Al-Yaman."

"And if a Christian traveler's identity is discovered?"

"Wallah, we'll slay him."

But, despite this unpromising introduction to the country of Al-Yama[n] Ameen Rihani did go to Arabia a[nd] spent a most fascinating, if not fat[al] time. Mr. Rihani is a poet and philosopher, a native of Syria, an[d] naturalized citizen of the United St[ates] and so is peculiarly fitted to inter[pret] to the West his knowledge of the [...]

HEMSTREET
96 WARREN STREET
NEW YORK CITY

BOOKMAN
DEC 1930

Still westward with Ameen Rihani's *A[ra]bian Peak and Desert* (Houghton Miff[lin] $5.00), the account of a journey made by [the] author from Aden northward through [the] Yaman Mountains to San'a Hanyaz, a[nd] thence to Hudaidah on the Red Sea. Unc[on]ventional travel is expected from Mr. Riha[ni,] a native Syrian and naturalized Ameri[can] citizen, who has previously published *Aro[und] the Coasts of Arabia* and *Maker of Mod[ern] Arabia*. Despite the world movement towa[rd] feminine emancipation, according to [Mr.] Rihani, the women of the Imam are ne[ver] seen or heard by any man, not even by [the] male servants that attend upon them. Th[ere] is always a boy, between the ages of se[ven] and ten, to whom they unveil and un[seal] their lips. He is their ambassador to the se[rv]ants, and when he reaches the age of [...] he is dismissed, and another ambassa[dor] three years younger, is appointed.

Please mention The [...]

A. Rihani

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Cutting from Times Literary Supplement

Issue dated 16. 10 / 30

## ARABIA

Times

ARABIA. By H. St. J. Philby. (Ernest Benn. 18s. net.)

ARABIAN PEAK AND DESERT: Travels in Al Yaman. By Ameen Rihani. (Constable. 15s. net.)

THE HOLY CITIES OF ARABIA. By Eldon Rutter. A Reprint in One Volume. (G. P. Putnam's Sons. 15s. net.)

These three books, written, two of them by English Moslems, the third by an American-Arab Christian—show Arabia from three different geographical standpoints and three equally different points of view.

Mr. Rutter writes about Mecca and conditions there from knowledge acquired during a long visit, and as a pious pilgrim who is not altogether reconciled to the Wahabi interpretation of the religion of his choice and the local manifestations of that interpretation at the expense of his friends and neighbours in Mecca. Mr. Philby takes the whole of Arabia within his purview, but writes, as it were, as one seeing the peninsula from Riyadh, the Wahabi capital. He looks for the regeneration of the Arab through the Wahabi reforms in his national religion, and is so fully persuaded alike of the necessity and immanence of that regeneration that he is impatient with anything which may delay the progress of the Wahabi State and the Wahabi creed, which alone, in his opinion, can bring it about. Mr. Rihani looks down over Arabia from the Yemeni highlands, the home of a rival fanaticism to the Wahabis and of a Prince who, like the Wahabi King of the Hejaz and Nejd, has ambitions to extend his dominions. Mr. Philby writes with a certain austerity. He serves up a prodigious meal of facts, solidly arranged, seasoned with a wealth of names, a sufficiency of dates, and several sanguinary episodes, each of which would make the fortune of a romance. But in this book he gives little indication of what manner of folk are his Wahabis and their neighbours; for that his readers must refer to his earlier publications. Mr. Rihani, on the other hand, who also manages to find room for a good deal of history and plenty of politics, sets it all in a frame of local colour. His local colour is rich and variegated, and, as described by him, the Yemeni of the highlands is so different from his down-country neighbours that the reader of both volumes may well think that Mr. Philby's ideal of one king and one creed for all Arabia is not likely to come in our time.

The thing which strikes the reader of Mr. Rihani's book, assuming that that reader has some acquaintance with conditions and customs in the rest of Arabia, is the very strongly marked characteristics of the Zaidis, or Zioud, as they call themselves: the people, perhaps a million in number, who accept the Imam of Sana as their Spiritual Lord and hail him as Commander of the Faithful and Image of Perfection. The Imam has other subjects, a handful of Jews who lead a depressed existence, and as meekly perform the humblest duties as did ever the inhabitants of a European ghetto in the most intolerant days of the Middle Ages. His Sanctity has also a fluctuating number of Sunni subjects, folk who reject his spiritual leadership, call him heretic below their breath, and revolt against him when opportunity offers. These people chiefly live in the Tehama, or hot coastal belt of the Yemen, or on the lower part of the desertward slope from the highlands. The Zioud are mostly highlanders whose constant preoccupation appears to be to defend themselves from the cold. Yet they cannot abide the heat of the Tehama; and the thermometer in the past has often interposed itself as a barrier between the rulers of Sana and dominion on the sea. At the present moment the Imam holds Hodeidah, and Mr. Rihani tells some of the long story of how he came to get it; but his authority in the lowlands is often disturbed by revolts and on one occasion was most amusingly (but quite politely) defied when the sheikhs of Bajil firmly arrested a British mission on its way to Sana, where the Imam was eagerly awaiting its arrival, and detained it in courteous captivity until it agreed to go back to the coast. But if the authority of the Zaidi Imam is at times precarious in the area too hot for the comfort of his highlanders it is undisputed in the hills, except when members of his own family try to put in force the immemorial practice of seizing the Royal Couch by force. Also, as Mr. Rihani rather carefully describes, invaders from the outside world have generally had a bad time of it, and even the formidable Turks in the day of their pride did little more than eat expensive disaster for all their patient efforts at conquest and occupation. The Zioud are formidable fighting men, for all that they dye themselves as blue with indigo (to keep out the cold) as ever did Ancient Britons with woad. Another curious trait in their character is that when occasion offers they like to rub their bodies and their hair copiously with clarified butter and go to sleep in bags which they draw tight from inside so that the whole body, head included, is securely and airlessly ensacked. They are, moreover, fanatical in their devotion to their creed, a heresy in the eyes of orthodox Sunnis, although they are divided among themselves as to the necessity of publicly cursing two of the first four Caliphs.

Mr. Rihani found that all the Yemenis he met, from the Imam down to the Sunnis outside his dominions, chewed *ghat*, which has peculiar virtues which would not recommend it to some Moslems. Mr. Rihani constantly regretted that *ghat* had to be chewed in a carefully closed room, and that custom and fear of the cold made his hosts and companions insist on sleeping, crowded inside their bags, with him in rooms made as airless as possible by the closing of windows and doors. But he and they survived, and for some time he was the guest of the magnificent Imam, whose dignity is proclaimed by two tails depending from his great white turban and enhanced by the spreading of his State Umbrella. This is ten feet across, of blue and white silk deeply fringed with rich lace. Under it his Sanctity sits for a customary two hours a day to receive petitions and do justice in public. He enjoys powers in virtue of his hereditary holiness and his office greater than any claimed by any anointed Christian king of old; for he can heal, more than the King's Evil, by administering with his own hand a sacred potion, and blast a peccant subject by "overlooking" him with sovereign eye. Mr. Rihani gives instances of the strange efficacy of the exercise of both powers, of which the latter is known as the *tashwir*. Apart from this the Imam is an economical man, indeed stingy, in the use of paper, preferring to answer a petition written on a quarter sheet of notepaper in the space of a thumbnail in some corner or margin. Throughout his dominions official communications are often written on oddments of used paper, sometimes in verse, and the Imam will at times reply with a rhyming minute.

Mr. Rihani complains that, although many of the Zioud can, unexpectedly, swim and have other virtues, they chew too much *ghat*, have too much religion, are too much addicted to war, and, in general, are a thousand years behind the times. Mr. Philby, on the other hand, points with pride to the modern devices and inventions with which the Wahabi King is able to overcome the vast distances which made it so difficult for his predecessors to hold their remote conquests under control, and he mocks at poor fallen King Husein for having wasted his opportunities by using such things not for facilitating administration in his lost kingdom but for enhancing his personal prestige. His was the only motor-car, his the only telephone exchange. The history of dynasties in the past in Arabia and on its fringes has shown again and again how often empire among the Arabs is dependent upon the personality of one man. Powerful rulers have acquired immense dominions: occasionally their sons have been capable of being their successors in deed as well as in name, but far more often the empire has not survived its builder. The Arabian system in the past did not provide for the construction of a machine of government which could carry on even under the inexpert guidance of an ordinary man once it had been devised and set going by a master hand. King Husein's rule was so intensely personal that when he left there was next to nothing for his son to take over as a going concern; and so for the second time his Wahabi rivals became masters of Mecca. Mr. Philby's history tells how they first took it, more than a century ago, and lost it because Mehemet Ali of Egypt, aided by the discontent which their puritanical severity had aroused among their backsliding subjects, was too strong for them. He traces their fortunes in decline and in eclipse, turns for a chapter to recount the singularly sanguinary chronicles of the now equally eclipsed but then triumphant Shammar dynasty of Ibn Rashid in Hail, and then details the almost incredible adventure by which the present Wahabi King, with no more than ten followers, refounded the Empire of Ibn Saud, which has spread and spread under his vigorous care until he rules powerfully in the capitals of his enemies, and is master of the greater part of habitable Arabia.

For different reasons Mr. Philby agrees with the Christian writer in wishing Great Britain to wash her hands of her existing commitments in the Persian Gulf and the Yemen. Mr. Rihani thinks that it would be better for the moral character of the Arabs if they had to learn to do without subsidies and were unable to intrigue with, against, or in Aden. Mr. Philby wants to get rid of a possible foreign obstacle to the political union of all Arabia, except Aden itself, under the rule of the Wahabi King. The Wahabis are, at times, uneasy neighbours, and Mr. Philby devotes a good deal of care to an explanation of the frontier trouble which arose on the marches of Iraq because of a conflict of ideals, and the Wahabi insistence that the British had betrayed them by building a block-house at Busaiya. It is perhaps natural that Mr. Philby should be more tolerant of the shortcomings of the Wahabis than of those of the British; but it is interesting to see how difficult it is for the Wahabi King to keep the peace among his fanatics without falling under suspicion among them that he, perhaps, is becoming lukewarm in championing his rather aggressive and intolerant Faith. For this reason it is a pity that there is no estimate of the character of King Abdul Aziz's heir to help the reader to form an opinion whether, in case of accident to that warrior monarch, his successor would be able to hold what his father has won when the great personal prestige of the present ruler is no longer a makeweight to counterbalance the centrifugal tendencies of the Tribes and the discontent of the Mushrekin.

Mr. Philby's story of the Wahabi King's fascinating rise to power and the political and religious results of that rise occupies more than one half of a closely written book which bristles with the names of men, tribes, and places with which few readers can hope to have any but an imperfect acquaintance. The author will, therefore, earn the gratitude of those who refer to his pages in a second edition, such as Mr. Eldon Rutter has prepared of his book on the Holy Cities, if he will add an appendix briefly explaining who these characters are who so throng his stage, with tables illustrating the complicated relationships of the various members of the many rival dynasties, and chronological lists of the Kings and Princes of Arabia and their Turkish and Egyptian overlords for the period, nearly two centuries, which his book covers.

A Rihani

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Cutting from Field

Issue dated 22 11 30

Ameen Rihani (Con-
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By Ameen Rihani. (London:

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Haldenstone, as his curious memorandum on his own conduct in the matter (No. 5) reveals, made himself unpopular with the secular authority by his advocacy of Martin V. more than a year before his official recognition by the Scots (October, 1418). The Prior was evidently a strong Papalist, for to him the Pope is "rector potens ipsius Symonis Barione barge et universalis papa et summus in orbe monarcha." No doubt there had been competition among the conflicting interests to secure the loyalty of Scottish ecclesiastics, for in the earlier stages propaganda went on vigorously. In the spring of 1415 Ferdinand of Aragon tried to get Scottish representatives to attend a meeting of Benedict with Sigismund at Nizza for ending the schism (... 1415); the University of Paris had

Belfast. He does, however, give his readers a notion of how heated were men's minds at the time of that crisis and how great were the risks of internecine strife. He also describes some of the most dramatic events, such as the sudden arrival of Sir Edward Carson in Belfast when it was said that a warrant had been issued for his arrest, and the gun-running at Larne and Bangor, in the latter of which he took part. On the outbreak of the War he was appointed second-in-command of the 9th Royal Irish Rifles, really the West Belfast Regiment U.V.F. under another name, of which his old special service section formed the backbone. In his reminiscences of the War there is repeated a good deal which appeared in "A Brass Hat in No Man's Land," but the tone of the narrative is altogether less provocative and more pleasing. Ruthless efficiency, rather than the creation of blood-lust, is here his theme; and if he sometimes seems to suggest that he was about the only ruthlessly efficient brigadier on the Western Front his enthusiasm and single-mindedness afford some excuse.

Unfortunately, if the "sensational" elements of "A Brass Hat" are absent from the pages devoted to the War, we are not allowed to miss them altogether. In 1920, after a short and fruitless mission to Lithuania, General Crozier was given a special police appointment in Ireland. His resignation and subsequent Press campaign are probably well enough remembered, and we will not discuss them here. It need only be said that the disjointed methods of putting before his readers his narrative, to which we have previously alluded, are in this case very unfortunate, in view of the grave charges which he brings against both his superiors and his subordinates, and of the persistent persecution of which he declares himself to have been the victim. However, General Crozier seems to have lost none of his well-known energy, which is now devoted to "efforts for world peace and education of the young in matters appertaining to the subtle dangers which always exist in alcohol when used as a beverage." His final chapter gives his views on the lessons that the country needs to learn. Amid a good deal of rather vague exhortation

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Cutting from Field

Issue dated 22 11 30

*Arabian Peak and Desert.* By Ameen Rihani (Constable; 15/- net). An account of the author's journeys through Al-Yaman, in itself of interest, and rendered more interesting by a detailed description of the manners and customs of the country.

A. Rihani

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Cutting from Near East

Issue dated 4.12 30

## ARABIA FELIX.

"ARABIAN PEAK AND DESERT." By Ameen Rihani. (London: Constable 15s.).

artifice that M. Rihani possesses ...

There is in this book much to learn, much to digest, much to discuss, and yet much more simply to enjoy. A felicitous inconsequence seems to pervade it, for even in his most serious moods this jolly American whose home was in the Lebanon can afford to laugh at himself. Whether his two political dogmas concerning the affinity of the Yamanis with the other Arabs of the Peninsula and concerning the rights of the British in the Aden Protectorate be accepted or not makes little difference to the spell of his tale. For he, perhaps more than any other living author, knows how to produce from Araby the perfumes of enchantment, how to communicate its poetry, how to conjure up the mood of magic. Nor is this wizardry accompanied by violence to the truth: if anyone should think that Mr. Rihani is insensible to the less attractive side of the life of the Yaman let him but read the account of a room with a *qat*-laden atmosphere.

"Arabian Peak and Desert" is abundantly illustrated, but the map is very inadequate, and the proof-reading has not been well done. The book is so attractive that one notices these blemishes the more.

International Press-Cutting Bureau,
51, Red Lion St., London, W.C.1.

Extract from
Geographical Journal.—London.

-- APR 1931

Date

ARABIAN PEAK AND DESERT. Travels in Al-Yaman. By AMEEN RIHANI. *London: Constable & Co.* 1930. 9×6 *inches*; x+280 *pages; illustrations and sketch-maps.* 15*s*

The chief centre of interest in this book is the city of San'a, marvellous most of all in its antiquity, of which the author gives a minutely detailed and obviously faithful account. We seem to be transported in person by his words into the very atmosphere of the place and the life of its inhabitants; the illusion being well supported by the excellent illustrations, few in number but well chosen for their purpose. His word-portrait of the Imam Yahya brings the original vividly before our eyes. It is plainly inspired by the author's own admiration and respect for the qualities of character and intellect possessed by this Arab ruler. If he is indeed all that is represented he might prove a President well fitted to control and develop the future Republic of South Arabia foreseen by Ameen Rihani. This vision accompanied the traveller and carried him through all the fatigues and difficulties of the journey from Aden to San'a; undimmed even by the coolness of his reception and the vexatious restrictions of his state of semi-captivity. But did Ameen Rihani realize all the consequences of throwing open to the outside world such a storehouse of mineral, agricultural, and commercial wealth as the Yemen might in time become? The glamour of the vision has perhaps blinded him to the more practical and less desirable issues likely to result from its realization. There is a difference in the tone of his narrative as he describes the arduous descent from San'a to Hudaidah which suggests that some of the glamour has faded during his three-months' sojourn in the Capital of the Yemen. As our author briefly puts it, "too much ghat and too much religion" form a barrier to his purpose, and as he nears the coast on his return journey he "decides to leave the Yaman in the hands of the Imam."

Ameen Rihani tells of his travels in a manner that grips the interest and imagination. A slight profusion of detail in places is atoned for by the vivid and concise descriptions in others and the poetry and romance which lend warmth and colour to the whole. It is to be regretted that in the transliteration of Arabic words he has not used one of the systems employed by Arabic scholars, but his descriptions of Arab life and character show a keen insight into the Arab mind and strong sympathy with the sufferings of the people.

Our author remarks that "King Husain used English guns and English gold against Ibn Saud and failed." But the reflection upon the English is scarcely fair, as the guns and gold were given to him to fight the Turks, and at the time of their employment against the Wahhabi chief the British Government were not encouraging Husain as he had rejected their advice to come to an amicable settlement with his opponent.

W. G. G.

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International Press-Cutting Bureau,
51, Red Lion St., London, W.C.1.

Extract from

New York Times

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Cutting from John o'London's Weekly

Issue dated 3·1·31

Two other good books about foreign lands are "Arabian Peak and Desert," by Ameen Rihani (Constable, 15s.), and "In the Chinese Customs Service," by Paul King (Heath Cranton, 7s. 6d.). Mr. Rihani is already well known as an authority on Arabia. This time he tells how, in spite of efforts made to dissuade him on the ground that the country was too dangerous for travellers, he journeyed through the district bordering on the Red Sea called Al-Yaman. His impressions of this little-known corner of the world make excellent reading.

Mr. King, some time Commissioner of Customs in China, gives an entertaining account of his forty-seven years in the service. He was with Li Hung-Chang, China's famous Viceroy, during the Boxer rising, and has some interesting things to say about it, and he knew General Gordon, Sir Robert Hart, James Duncan Campbell, and many other Anglo-Chinese celebrities.

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Extract from

Boston Evening Transcript
Boston, Mass., USA

Date 25 OCT. 1930

ARABIAN PEAK AND DESERT. By Ameen Rihani. Pp. 280. $5.00. (Houghton Mifflin Co.)

A description of a romantic land, the Yaman district of Arabia, where centuries ago palaces fifteen stories high were built, and whence today comes Mocha coffee.

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## hings Arabian

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IT IS related that a certain Oxford professor, when asked his opinion of H. G. Wells's "Outline of History," replied: "Excellent until he gets to man." Of H. St. J. B. Philby's history of modern Arabia, on the other hand, it may be said that it is excellent when at last it gets to the man—who, of course, is the renowned Abdul Aziz Ibn Abdul Rahman Ibn Faisal el Saoud, King of the Hedjaz and Nejd.

If his hero, better known to the world as Ibn Saoud, Mr. Philby speaks in almost lyrical terms and in so doing lifts his book, for many an interesting page, out of the rut of petty feuds and niggling genealogies which, for the most part, the author apparently mistakes for history. Mr. Philby's knowledge and insight into things Arabian are so profound that it is a pity he has not put his material to more interesting use. But his chronicle of the events of the last century and a half in Arabia will, no doubt, be useful to students, as it is compiled by one who has had access to the original records. Indeed, it constitutes the most up-to-date and reliable account in the English language of the growth, destruction and renaissance of the great Wahhabi movement, on which the present unity of nine-tenths of Arabia is based.

For the antithesis of Mr. Philby we may turn to Amin Rihani, the Syrio-American writer whose latest English production, "Arabian Peak and Desert," skims lightly over the surface, giving here a dig at Imam Yahya, who rules in the independent kingdom of Yemen, and there a twist to the tail of the British lion in Aden. Mr. Rihani is never dull, seldom profound, often witty. He has—at any rate in this book—no heroes. His information may be a little out of date, seeing that "Peak and Desert" is a translation of his Arabic book, "The Kings of Arabia," published some years ago in Beirut. But his observation is acute and he has managed to let quite a lot of light into a part of Arabia which has hitherto been almost a closed book to the western world.

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Extract from
Geographical Journal.—London.

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Date - - APR 1931

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Extract from
New York Times

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Extract from
Christian Science Monitor
Boston, Mass., USA

Date 14 MAR 1931

A Rihani

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# Things Arabian

757

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International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from

John o' London 's Weekly
London

Date - 3 JAN. 1931

*In North Africa.*

"A Vagabond in Barbary," by Harry L. Foster (Bodley Head, 12s. 6d.), never takes us far from the beaten track in North Africa, and its charm for the general reader lies simply in that fact. The road it follows is precisely that which the more fortunate of us are most likely to tread, and the little experiences it describes so entertainingly are precisely those which might befall ourselves. Mr. Foster never loses the knack of writing interestingly about common things.

Two other good books about foreign lands are "Arabian Peak and Desert," by Ameen Rihani (Constable, 15s.), and "In the Chinese Customs Service," by Paul King (Heath Cranton, 7s. 6d.). Mr. Rihani is already well known as an authority on Arabia. This time he tells how, in spite of efforts made to dissuade him on the ground that the country was too dangerous for travellers, he journeyed through the district bordering on the Red Sea called Al-Yaman. His impressions of this little-known corner of the world make excellent reading.

Mr. King, some time Commissioner of Customs in China, gives an entertaining account of his forty-seven years in the service. He was with Li Hung-Chang, China's famous Viceroy, during the Boxer rising, and has some interesting things to say about it, and he knew General Gordon, Sir Robert Hart, James Duncan Campbell, and many other Anglo-Chinese celebrities.

International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from

Christian Science Monitor
Boston, Mass., USA

Date 6 DEC. 1930

## Making a Carnelian

757

We had reached the mosque, in the shadow of which the lapidaries give shape and luster to the precious stones of Al-Yaman. Here in a row of low little shops they work, and the first thing that attracts the attention is the action of dipping a stick into the water and rubbing it against a stone. I approached one of these lapidaries, and he offered me a bunch of sticks to examine. Each one, not longer than a lead pencil, had at its end, set in a mixture of gum and pitch, a red quartz. The manner of turning out a stone for a ring or seal is as follows: The trip hammer is first used to break up the original into small pieces, which are set in the adhesive substance at the end of a stick; and then the process of formation and polishing is achieved upon four different stones—the first, a flint, eats away the angles of a gem; the second, less abrasive, rounds it; the third, a sandstone, cleans it; the fourth, a chalk, I think gives it the polish; and behold, a carnelian. . . .

The variety, in quality and form and colour, would bewilder a purchaser, were he buying at a jeweller's in Paris or London. But here they are sold in lots, and by the man that is grinding at the stone. Would the Effendi buy? He opens a little chest, takes out a little bag, and empties it on a marble slab. The marvellous beauty of chalcedony! Apple-green chrysopras, black and white onyx, banded and clouded agates, quartzes of many shades and colours, and the most remarkable, those gems in which is limned in little the delicate contour of a plant or a tree.—AMEEN RIHANI, in "Arabian Peak and Desert."

(1062)

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International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from

New York Herald Tribune

Date 26 OCT. 1930

ARABIAN PEAK AND DESERT. By Ameen Rihani. Houghton, Mifflin. In the historic Yaman. 757

A YACHT IN MEDITERRANEAN SEAS. By Isabel Anderson. Marshall Jones. Record of a leisurely pleasure cruise.

International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from

Boston Evening Transcript
Boston, Mass., USA

Date 3 DEC. 1930

ARABIAN PEAK AND DESERT. By Ameen Rihani. $5.00. (Houghton Mifflin Co.) 757
A description of the Yaman district of Arabia.

ATLANTIC, THE. By Stanley Rogers. $2.75. (Thomas Y. Crowell Co.)
Chronicles of adventurers, seafarers, with end-paper maps and illustrations by the author.

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# Arabs, North and South

*In the Arabian Desert, by Alois Musil. Edited by Katherine McGiffert Wright. New York: Horace Liveright. 339 pages. $5.*

*Arabian Peak and Desert, by Ameen Rihani. Boston: Houghton Mifflin Company. 280 pages. $5.*

FOR THOSE who contend in the interest of fairness that reviewing should be unprejudiced, impartial, personally detached, and for those who naïvely suppose that reviewing ever is completely so, decency seems to require the prefatory statement that this particular review is bound to be colored by certain personal opinions which make it impossible to write with any real impartiality.

Thoreau once said, in substance, that if a man came to his house to cheat him, to rob him, to fight with him or even to kill him, he might conceivably stand his ground and try to defend himself, but that if a man came to his house with the avowed purpose of doing him good, he would flee in terror to the mountains.

This attitude, prudent for the individual, is even more tragically justified, I believe, for all groups—whether jungle savages or Arab Moslems—whose tradition, life and tempo are different from the tradition, life and tempo which go loosely by the name of "civilization" or Western culture. I have known tribes and peoples whose honor, decency and freedom have survived contact with cheating Western traders and machine-gun bullets, but I have never seen a group subjected to the influence of missionaries, schools and our attendant high-pressure mechanical-industrial system which hasn't become corrupt, degenerate and unhappy. I believe this to be as true of the proud-cloaked Moslem desert Arab as it is of the naked South Sea Islander.

I believe this to be inevitable, no matter what respective merits are possessed by the opposed ways of living, because of a time element which those who wish to do good to other peoples fail to consider. Some thousands of years ago, we all once lived as does the savage or the desert Arab now. In a sense, it is a more "natural" way of living. We have developed slowly a way of living which is perhaps, for the sake of argument, superior, but which is, in a sense, "unnatural." We survive being shut up in mills, schools, factories, coal mines, offices, cages in banks, overheated houses, not to mention our bathing too often, observing unnatural sex customs, eating unnatural food and wearing unnatural clothes, because we have become gradually immunized over a tremendously long period. When we try to "do good" by imposing upon a natural group in a short decade or in one brief generation a system to which we have gradually become adapted over a period of many centuries, we poison them just as surely as if we had fed them arsenic. Except that it is worse, because it is a poison which works not only on the body, but on the mind and character as well.

During a year and a half spent in Asia Minor, including a considerable sojourn in Syria, the North Arabian desert and Mesopotamia, it seemed to me that, all political questions aside, the Arab who had "fled to the mountains" in the sense that Thoreau meant, and had taken his Allah and his harem along with him, was in all essential respects a superior human being to the Arab who had begun to absorb the benefits of our civilization—including schools, monogamy and Methodism—whether willingly or because we had crammed them down his throat.

I will admit that among Bedouin Moslems there are thieves and scoundrels. I will even admit that among town Arabs who have been to Christian schools there are occasional honest men. But when it comes to trusting my life, or my pocketbook, or a horse, or a woman whom I happen to care about, to an Arab of whom I have no previous personal knowledge, I will choose the cutthroat polygamist Moslem every time. Furthermore—and here we arrive at a purely personal prejudice—I like the Moslem Arab and I do not like the Christian Arab, whether he be born an honest Maronite, or be a bastard product of missionary schools. Consequently it is impossible that my review of these two books be fair.

Alois Musil, author of "In the Arabian Desert," though born a Czech, and actually a professor in the University of Prague, is remembered today by all the North Arabian tribes as a proper Bedouin, a friend and brother. Of all the Europeans—within living memory of those who sit around the coffee fire—who have gone wandering into the northern desert without official mission or political axe to grind, the best remembered and best beloved is that "Sheikh Musa" who lived and rode and raided with the Rualla over a number of long recurrent periods between 1901 and the beginning of the World War. He was looking for certain castles, paintings, archeological inscriptions, which he found, but he rode in the face of Allah and in the face of his friend old Nuri el Shalan, hereditary sheikh and prince of the most savage, unregenerate and powerful of all the northern tribes.

In 1924, during my own briefer and less important sojourn among the Bedouins, I was in the face of Mithkal Pasha el Fayiz, hereditary sheikh of the Beni Sakhr, and at that period these Rualla were our enemies without blood feud. That is, we had no hatred or desire to massacre each other, but raided each other from time to time to steal camels. The Rualla were the only people we were afraid of, in the sense that when it came to a showdown we would be the ones to run away, because they were just as tough as we were and much more powerful numerically. They were our enemies, but we liked and admired them. Around our coffee fires I heard many tales told with gusto by men of the Beni Sakhr concerning the deeds of prowess and guile of the Rualla; and the greatest epic love story told by the Beni Sakhr is a tale in which a Rualla maiden is the heroine. And the point for mentioning these matters here is that in many of the tales which the Beni Sakhr told of the Rualla, there occurred the name of a certain well remembered "Sheikh Musa," friend and brother of Prince Nuri, who was none other than this Czech professor, Alois Musil, author of this present book, but whom the Bedouins themselves remember simply as one of them—a hard rider, a brave fighter, a brother Bedouin by adoption. They cared nothing, one way or another, that he was seeking archeological data. They tell with admiration of how "Sheikh Musa" with "four other robbers" and no further escort, penetrated to the heart of the Nefud, where neither Nuri nor Mithkal would have dared to go with an escort of less than three hundred horsemen, and of how the five robbers with Sheikh Musa at their head miraculously returned alive. Musa did not go out among them to do them good—which is another reason why they liked him. Such likes and dislikes are usually reciprocal. This present book, "In the Arabian Desert," reveals that Musa liked the Rualla just as much as they did him. It is the close-up tale of the intimate living and wandering of a Prague professor who was a real "blood brother" by adoption in the most savage and interesting Bedouin tribe in the whole of North Arabia. It

gives, in my opinion, the finest and truest intimate picture of that life which has been written in any language for many a long day and year. It tells incidentally of important archeological discoveries, but the tale itself, intrinsically, is one of high adventure among the tribes.

In the case of "Arabian Peak and Desert," by Ameen Rihani, we come to matter diametrically opposite in purpose, in point of view and, above all, in personal psychology. Incidentally, there is a wide geographical difference also, since Sheikh Musa's locale is northern and north-central Arabia, while that of Mr. Rihani is Yemen, the "sacred peninsula guarded by flaming seas," the most difficult, dangerous and still mysterious part of Arabia, into which comparatively few Europeans have ever penetrated. Mr. Rihani, author of other very important books on southern Arabia—and this present book is important, too—is himself an Arab in the sense that he is a Maronite, that is, a Christian of the Syrian Lebanon. In addition to being an Arab in this sense, he is very much an American, a more than competent New York journalist, a man active in politics where they touch Arabia, and a man who, or at least so it seems to me from his writings, while of Arab blood, believes Western Christian civilization and what goes by the name of Western culture, superior to the Moslem civilization and culture of the Arabs. I believe that in this sense he is an apostle of the West.

Now Mr. Rihani went into the Yemen, into the kingdom and capital of the Imman of the Zaidis, fanatical Moslems bent on preserving their life and traditions from too much contact with the outside world—with the avowed intention of doing them good. That is, he went in, on a self-appointed mission, to try to persuade the Imman to negotiate a treaty with Mr. Rihani's friend, ex-King Husein of the Hedjaz, who is to some extent a pet of the English, and incidentally to persuade the Imman that it would be to his advantage and that of his people to adopt a more friendly attitude toward the English, to let them come in with their schools, commerce, etc.

Just why a Christian Syrian should have undertaken this self-appointed political-cultural apostolic mission among fanatical Arab Moslems is a question not clear until one reads fully into the book. But one is eventually convinced of the truth that his motives were completely honest and disinterested; that he went in to try to do them good. But as is frequently the case with people on self-appointed missions to do good to others, Mr. Rihani was mistrusted by all three parties—apparently not even his friend Husein trusted him fully—and found himself hampered even further by the almost impersonal but profound contempt with which the Arab Moslem regards the native Christian. And there is nothing in this interesting book more interesting, or more creditable to Mr. Rihani's honesty, than that he tells with complete frankness of the mistrust and the contempt which hampered his efforts. Despite my somewhat violent prejudice against people who self-appointedly try to do good to others, and my preference for Moslems, both of which are bound to make me unfair in the present case, I have considerable admiration for Mr. Rihani as a writer. In addition, I think, to being the ablest serious journalist of the Syrian-American group, he is an authentic poet and something of a philosopher. Aside, then, from the interesting tale of his honest yet to me dubious mission, he has presented in this book a brilliant, keen, colorful picture of the Imman and his court, of his people, and of San'a his capital, city of legend, metropolis of Yemen the Happy.

I sincerely recommend, to anyone who is interested enough in Arabian matters to buy and read either of these books, that he buy and read them both. For, putting aside prejudice and personal points of view, they are written by men who have something to say and who know what they are writing about.

WILLIAM B. SEABROOK.

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## For the Student

**ARABIAN PEAK AND DESERT**—By Ameen Rihani, Boston: Houghton Mifflin Company. $5.

HERE is a lengthy, weighty and uninteresting tome, which, despite its apparent authenticity and reference value, will appeal to few readers other than students of the Orient.

It appeared to this reviewer that Mr. Rihani lost control of his subject. In parts his book is vague and unconnected, and then suddenly it becomes close and concentrated and takes on the air of the old-fashioned geography that one used to struggle through in school.

Mr. Rihani attempts to describe Arabia, using practically the same locale about which he wrote so interestingly in his other two books, "Around the Coasts of Arabia" and "Maker of Modern Arabia."

Unfortunately the present volume does not hit it off nearly so well, and one reaches the final pages (supposing, of course, that one's patience and perseverance holds out that long) with a feeling of relief.

ELLIOTT ARNOLD.

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Telephone: Holborn 4343. Telegrams { Bookstalls, Estrand, London.

A. Rihani

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# [R]EVIEWS.

## [...]T TRAVEL BOOKS, Etc.

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Mr. Rihani experienced some very unique forms of hospitality, as the following incident shows:—" We said goodbye to the Sultan that evening, and thanked him for his hospitality, for we intended to leave very early in the morning, and we did not want him to get up at that hour. He consented, as I understood. But when at dawn the following day the men were saddling and packing in the court, something very strange and very alarming happened. Having slept on the roof, I heard, while I was dressing, a crash as of a broken pitcher, below; but, thinking that it fell from one of the palace windows, I did not pay any attention to it.

**The Amphitheatre.**
(From " Arabian Peak and Desert," by Ameen Rihani.)

—the gateway—and in other directions. Eventually, however, the difficulties were smoothed out.

The Arabs are greatly given to quaint sayings and proverbs, and some of them contain great wisdom as well as superstition!—" . . . . Here the travellers from Al-Yaman, particularly if they are going to Aden, stop to make a vow to Allah, or to some preceding deity, to bring them safely home. The ceremony is to take up a stone and a stick and place them on one of the pile, saying: ' *Hajar w'oud w-inshallah n'oud.'* (A stone and a stick and God willing we come back.) The ceremony is also performed when the traveller returns safely." Again:—" ' What is meant, O Effendi, by the saying, ' And if you reveal and if you conceal, Allah will punish and reward ' "? To my obvious explanation of the all-knowingness of Allah, he added: ' He knows everything, of a truth, and his angels write down everything—for us and against us. Make the account in our favour, O Allah, and forgive us what we conceal.' "

Very soon, however, I *saw* another piece of earthenware fly out of the window and smash among the mules and muleteers. A piece of it must have struck the loud-voiced Younis, who exclaimed: ' *Ya ho*! Do you want to kill us with a pot? We have *bundoqs, ya ho*! we are men.' A minute later a volley of pots and pans shot out of the window, no human accent accompanying. ' *Ya, ho*!' Younis again, this time addressing us. ' Do you know what that means? It means get ye out of here—out ye! and quickly.' We took the hint, loud and broad enough, and hastened, Captain Yanni and I, out of the palace. . . . We descended the slope to the wadi and thought we were out of danger, but before we had forded the stream we heard a voice saying: ' Stop ye! Stop ye!' We did not stop. The voice cried again, and several rifles were fired. I imagined the worst, and so, I think, did my companion. But he did not show it. ' Here is the danger we have been warned against,' said I, reining my mule. I carried no arms, and I was ready to sur-

# REVIEWS.

## THE NEWEST TRAVEL BOOKS, Etc.

"ARABIAN Peak and Desert." By Ameen Rihani (London: Constable & Co., price 15/-).—In spite of much opposition in the form of "An Overture of Scares," as the first chapter is described, Mr. Ameen Rihani travelled through "Al-Yaman" in Arabia, and the result is a very interesting account of his adventures. The author, who normally resides in New York, is already well-known as an Arabian traveller. The journey was made at a time of internal trouble in the Yaman, and Mr. Rihani experienced considerable difficulty in obtaining permission to enter the country, both from the British authorities at Aden—the gateway—and in other directions. Eventually, however, the difficulties were smoothed out.

The Arabs are greatly given to quaint sayings and proverbs, and some of them contain great wisdom as well as superstition!—". . . . Here the travellers from Al-Yaman, particularly if they are going to Aden, stop to make a vow to Allah, or to some preceding deity, to bring them safely home. The ceremony is to take up a stone and a stick and place them on one of the pile, saying: '*Hajar w'oud w-inshallah n'oud.*' (A stone and a stick and God willing we come back.) The ceremony is also performed when the traveller returns safely." Again:—" 'What is meant, O Effendi, by the saying, 'And if you reveal and if you conceal, Allah will punish and reward' "? To my obvious explanation of the all-knowingness of Allah, he added: 'He knows everything, of a truth, and his angels write down everything—for us and against us. Make the account in our favour, O Allah, and forgive us what we conceal.' "

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The Amphitheatre.
(From "Arabian Peak and Desert," by Ameen Rihani.)

guests! That is how she wakes up her servants when she cannot cudgel them out of sleep. Aye, and she made them follow us with the breakfast that morning,

A Bedouin of the Yaman.
(From "Arabian Peak and Desert," by Ameen Rihani.)

and ordered the soldiers to fire their rifles if we did not stop."

The rule of the Imam-Yahya is faithfully described; his gentleness with children and his healing of the sick:—" First, the children. In this fact alone is sufficient praise of his spiritual qualities. But it, too, is perplexing. That this great Arab and descendant of the Prophet, who spoke with malice of the Christ, should resemble the Christ in sympathy and compassion! Let the little children come unto Me. From the lips of a Zaidi Muslem fall the pearls of Thy love, and in Al-Yaman is heard the echo of Thy words, O Thou divine and humble Nazarene. . . . But I have not yet even alluded to one of the most important of his many professions. The Ima-Yahya is also a healer—a man of miraculous power. One of those he treated told me that for a whole year his head would 'shake and ache,' and neither cauterization nor blood letting, nor all the herbs of the Bedu, could stop it from shaking and aching. But one day a friend told him of the Imam, to whom he came for treatment, and His Eminence, who refuses no one afflicted with pain, gave him a sacred potion and sent him away, saying: 'By the grace of Allah, thou art cured.' He sw by the head of the Imam, and he held up his o head, held it still. 'It does not shake, praise be Allah, and it does not ache.' The son of the g 'Amel of Ibb suffered for many months from hidden disease,' the nature and the cause of w only Allah knew. But his father sent him eventu to the Imam, who gave him one treatment only, he was straightway cured. The method of Eminence is simple. He takes a piece of paper, wr on it a saying from the Koran, places it in a cup water, prays over it, and gives the Koranic potion the patient to drink. After which: 'Go home. Th art, by the grace of Allah, cured.' These are two the many stories I have heard about the healing cantations of the Imam."

We are told of the first skyscraper ever built in t world:—" The first skyscraper of the world was bu in San'a of the Yaman, in the days of the kings Himyar, after the historical visit of the Queen Sheba to King Solomon. . . . This is the first sk scraper of the world. It was twenty stories hig according to Al-Hamdani, of what is equivalent to feet each, with a belvedere 30 feet long, roofed wi

The Governor of Ibb with Ameen Rihani, the Author.
(From "Arabian Peak and Desert," by Ameen Rihani.)

three monoliths of alabaster of the same length. Wh the twentieth story was finished, we are told, the arc tect stood on the top of the wall, on a spring mornin

of the Imam-Yahya. He is practical and energetic, resolute and persistent, sagacious and far-sighted. Moreover, he is, of all the Arab rulers of to-day, the nearest to some system in conducting the affairs of State. He has the head of a man of business, and his one-man Government, with all its rusty gear, could not, under the circumstances, be run better by the president of an American corporation. But the most admirable thing about it is the rule, rigorously observed, of disposing each day of the business that comes to hand. There is no postponement, no pro-

**San'a, Typical Houses of the Highest Class.**
(From "Arabian Peak and Desert," by Ameen Rihani.)

crastination, no delay. When the diwan opens, a soldier comes in with a bag which he empties on the carpet before the First Secretary; this heap of papers, rolled like cigarettes and cigars, is the mail, and Saiyed Abdullah, opening it, disposes of every letter or petition, according to its importance, by either giving it to one of the scribes direct, with a reply briefly noted upon it, or by laying it aside for the consideration of the Imam. But every letter written, no matter how unimportant, is placed before the Couch of State, and His Eminence, after reading it and adding a word at the end in his own hand (the date or his initial, a sign that he has passed it), gives it to the soldier before him, who applies to it the seal and then hands it to the addressing scribe."

The people seem to remain healthy, in spite of their un-hygienic habits:—" . . . At this *samsarah,* where we had a drink of coffee-husks, I realized again the need of carrying your own coffee cup, as the Saiyeds do, as well as a sleeping bag, particularly the latter, if one has to sleep in any of the *samsarahs* of Al-Yaman. Even some of the soldiers carry sleeping bags, which they tie when they get into them, not around the neck as might be supposed, but from the inside above the head. Thus is a man all bagged up, and he re-breathes, while he sleeps, his own carbonic acid without suffocating. Nor does he get up in the morning showing any sign of his having been poisoned. These people, moreover, close all the windows and doors before they get into their sleeping bags. What say our doctors to that? Is it not wiser and healthier, if you have to sleep with ten persons in a room, to sequester yourself in this manner—to quarantine yourself in a bag? . . . Indeed, the sleeping bag ought to be introduced into the slums of New York and London. The best bag, however, is the open air, and those who live in the mountains, whose heritage is the open air, ought not to sleep an hour within. That is what I was taught to say and believe. But I know not of a people who have a deadly fear of the cold as the Arabs of the Peninsula, and they feel it quicker and suffer more from it, to be sure, than those who live in the temperate zones. Tropic heat thins the blood, and even those who are inured to the cold, who are born in the shadow of snowcapped mountains, soon become like the natives on their first or second year in the tropics. My companion Constantine is an example. Often have we quarrelled about opening and closing the windows at night, and often, in my anger, was I unreasonable, even disagreeable. Silence and our own physical conditions would have made a better argument, for he who makes his room airtight before going to bed, has enough health and strength to distribute to five like myself, who cannot sleep before opening a window. This and the sound health in general of the people of Al-Yaman, aroused in me a doubt about one of our most cherished rules of hygiene."

The author concludes his book by a treatise upon "The Women of Tihamah," and after relating long wanderings in strange countries and many varied experiences, finishes with the following:—"The sea! That blue ribbon on the horizon before us, that gate on the coast of isolation, that cerulean road to country and home—to civilisation—back to the world of struggle and achievement. After San'a and Tihamah, nothing was more pleasing to behold, nothing was more welcome, than the sea."

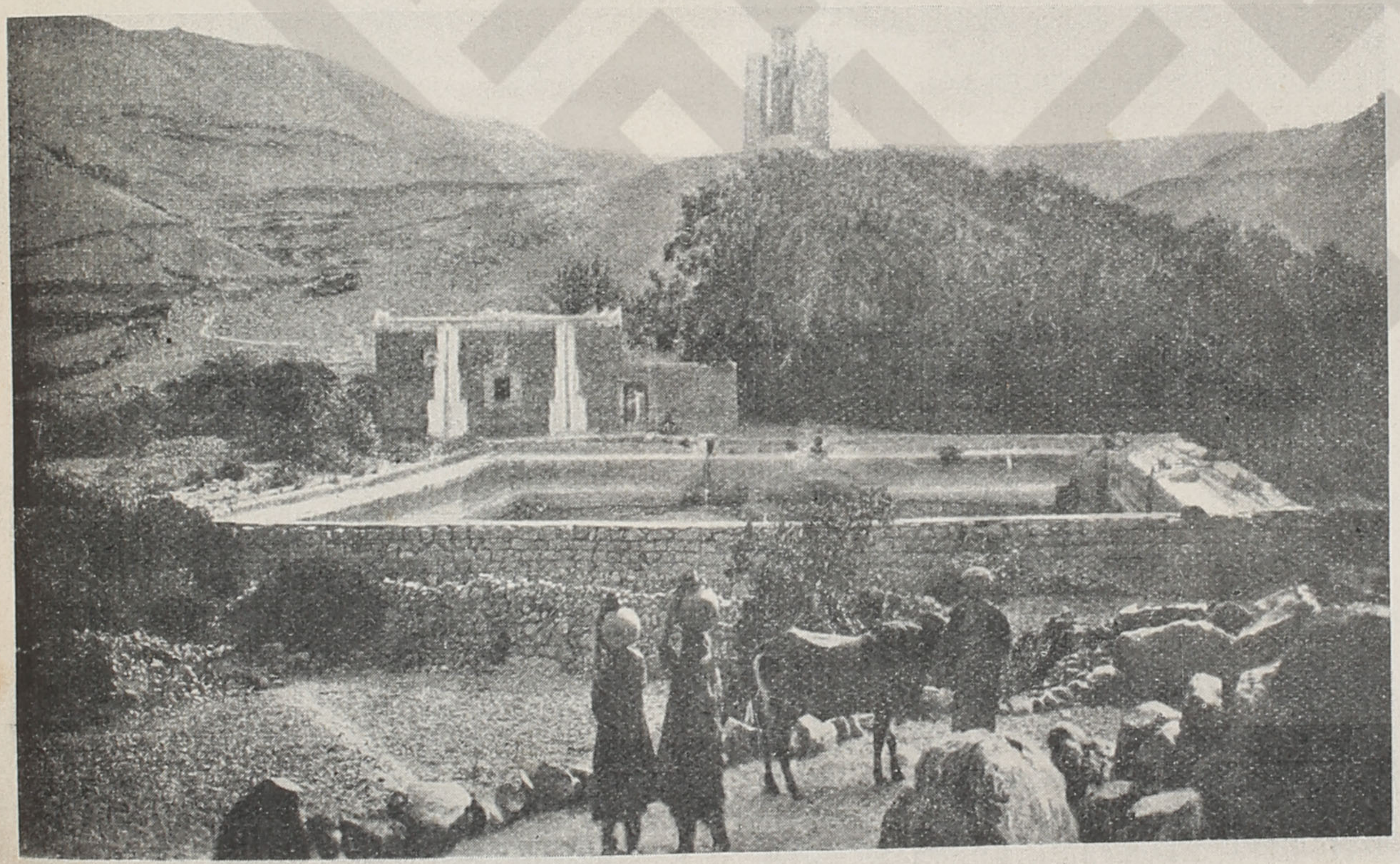
To all students of Arabic customs and countries this will be found a most enlightening volume.—E. G. M.

**"The Financial Post Business Year Book: Canada and Newfoundland, 1930."** (Toronto: The Maclean Publishing Co., Ltd., price $2.00.) In this book information is given relative to the tremendous unexploited opportunities there are in Canada only awaiting capital for their development. Statistics, carefully compiled, with regard to the business outlook, industry, agriculture, trade, banking, insurance, transportation, and so on, make this book a most valuable one to those interested in the progress of the Dominion.

But Captain Yanni, who carried all the ns—a rifle, two pistols, and a dagger—jumped ground, saying: 'The hour has struck, and ready.' The *hajjans*, when the rifles were fired, without breakfast, and to thus depart without seeing the Sultan, who got up early to say good-bye to us? We asked them about the pots and pans that were thrown upon our men, and they said that the Sultanah,

**The Citadel, Bab-Essalam.**
(From "Arabian Peak and Desert," by Ameen Rihani)

loped back to do their duty. But soon the soldiers e seen coming down the hill, and with them the tan's servants carrying trays upon their heads. who had seen me from her window across the way rise early, was anxious that we get our breakfast before we leave. But the servants on the floor below



**On the Way from the Well.**
(From "Arabian Peak and Desert," by Ameen Rihani.)

y were after us, to be sure, but not with guns— were after us with the breakfast! And they ned us, reproached us, chided us. Are we not ting in the etiquette of hospitality to thus depart were still asleep, and she would not be heard or seen by the stranger; she could not look out of the window to call them. Hence the pots and pans that crashed in the courtyard. The guests! Up and attend to the

eeing his shadow extend to the foot of Mt. he ordered the masons to stop. 'That is high ,' said he, 'for the glory and safety of the ' What is equally remarkable is that this great had four different façades, one in white stone, red, the third in black, the fourth in green; was adorned with four lions, which stood at its corners and were so contrived as to echo the winds. In the belvedere the Zu-Yazan king set is throne, and from there he could see the cara- moving out of Zamar and the armies of the enemy oaching from Kawkaban."

he Jews are utterly despised by the Muslemin, but happy and prosperous in their own quarter:— ut when I asked him if he ever *dowshans* a Jew tone changed. 'The Yahuda!' this with a dis- ful gesture. 'We used to kick him and slap him spit upon him in the days of the Dowlah. But in the days of the Imam, he walks in the street one of the Sadat. I turn my head away from because, if I do not, I must slap or spit."

Of the Ghetto we read:—" Abjectly indeed the village crouches in the shadow of Mt. 'Usor. instinct with the feeling of preservation and self- tection, it is compact and consolidated, its roofs ding to each other. Nor does it look slummy. The terraces are whitewashed and hedged with flower s; in the principal street, a broad thoroughfare ding to the outer gate, the children play; and neither dense crowd nor the unctuous raggedness of the ms is evident except in its business section. . . . re I experienced a very pleasant sensation. My of the ghetto, as it exists on the East Side of hattan, or even in the Bronx, was totally but pily upset. I looked for clothes lines, for rags, for flowing garbage cans, for accumulated filth, for le and confusion, for ragamuffin children, for erns with infants at their breasts, for dingy and ling doorways; but I found instead a labyrinth of edibly clean lanes, narrowing in places into foot- s, with little doors on either side, far apart, a people shuffling sluggishly and quietly hither and er, a woman's face in a window, a flower pot, a et basil plant. No cries, no noise, no confusion, mells. When we heard a voice—a woman calling child or speaking with her neighbour—it was dued and mellow. A cosy little village indeed, se people, living so snugly and peacefully, thought ust be highly civilized."

he Imam's method of ruling is interesting:— here is much, after all, to admire in the personality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# abe

Ailleurs, il convient de retenir les noms de : El Houmani, du Djébel Amel ; Maarouf Arnaout, Mohamed El-Bozom et Jamil Sultan, de Damas ; Badreddine El-Hamed, de Hama ; Anwar El-Attar, de Homs.

Ce mouvement est dirigé et complété par l'effort vigilant d'essayistes et de critiques qui débattent à nouveau le procès de toutes les valeurs connues. Ils ne se heurtent pas à des oppositions aussi violentes que leurs confrères d'Egypte, car les traditionalistes syriens — compte tenu de leur faculté d'assimilation plus grande — adhèrent en principe à ce qui se prépare sans eux plutôt que de reconnaître que le nouvel esprit les déloge.

Amin Rihani

Amin Rihani mène de front deux carrières littéraires. Collaborateur des meilleures revues de langue anglaise, il transmit au Nouveau-Monde le message ésotérique du plus lointain Orient : *Le Chemin des Voyants* et *Le Chant mystique*. Il traduisit en vers les *Luzumiyats* du poète syrien Abul-Ala, de Moarra, ce précurseur moyenâgeux des doctrines philosophiques placées sous le signe du doute. Quant à ses propres réactions de méditerranéen pondéré devant la civilisation d'outre-Atlantique — l'opposition entre deux manières d'être — elles trouvèrent leur synthèse dans un récit autobiographique : *The Book of Khaled*.

*Les Rois arabes*, le chef-d'œuvre de Rihani, a été intégralement traduit en anglais et en hébreu.

Roma, 15 Maggio, 1932

L'AVVENIRE ARABO

# Un discorso di Amin al-Rihani

## all'Esposizione agricola ed industriale di Baghdad

L'« Iraq », organo di S. E. Nuri Pascià, l'attuale Presidente del Consiglio irakeno, pubblica il testo di un discorso d'omaggio a S. M. Re Faisal ed al popolo irakeno, pronunciato dal noto storico e letterato arabo-americano, Amin Al-Rihani, in occasione dell'inaugurazione dell'Esposizione agricola e industriale di Baghdad. Il discorso fu radiodiffuso a Teheran, in Turchia, in Siria ed in Egitto.

Eccone alcuni brani importanti:

« Sono orgoglioso, disse Amin al-Rihani, di essere il primo oratore dopo S. M. il Re, e sono molto confuso di pronunciare un discorso in occasione della prima Esposizione agricola e industriale che ha luogo nel paese dall'epoca di Hamurabi ad oggi.

Questa bella Fiera rappresenta una manifestazione della nuova vita irakena, unica nel suo genere. È un'alba nuova che sorge. È un'era felice e benedetta. È una prima pagina della storia vecchia e nuova di questo paese.

In questa rassegna dell'agricoltura, dell'industria e dell'arte emergono le fonti della ricchezza e della forza del paese. In essa è la vera indipendenza, l'indipendenza economica che garantisce alla Nazione la sua libertà, consolidandone i diritti, rialzandone il prestigio e conservandone alto il rispetto fra le altre nazioni.

Nel mondo, oggi, particolarmente in Europa e in America, vi è una forza nazionale benedetta, intesa ad affratellare le nazioni fra di loro per il bene dell'umanità e la pace del mondo.

Soltanto il nazionalismo arabo non può associarsi a questa leva, fintantochè esso non arrivi a precisare le sue linee e ad unirsi in una sola nazione bene organizzata.

Si tranquillizzi l'Europa e si tranquillizzino anche i nostri vicini del nord e dell'est che la nuova nazione araba sarà nuova nella forma e nel significato, nello spirito e nell'opera. Una nazione che proclamerà la fratellanza fra i popoli; una nazione pacifica e leale, una nazione armata di scienze e di lettere; una nazione che apprenderà dall'Occidente le sue virtù e gli offrirà quelle orientali. Una nazione insomma che sarà libera, forte e generosa, pronta all'assistenza, facile nel trattamento, gelosa del suo diritto naturale e della sua parte sotto la luce del sole. Non guarda nè a conquiste nè ad espansioni di altro genere.

Ma essa non potrà arrivare a questo punto di progresso nazionale e sociale se non quando avrà portato il suo popolo allo stesso livello degli altri popoli civili.

Non vi è progresso, nè liberazione che nell'agricoltura, nell'industria e nelle scuole. A queste tre mète noi dobbiamo dirigere tutta la nostra attenzione e tutti i nostri sforzi.

L'oratore terminò il suo discorso dicendo:

« La verità è che l'Iraq trovasi alla porta della sua indipendenza. Tutto dipende dalla sua intelligenza. Se la nazione comprenderà che Dio aiuta chi si aiuta, essa entrerà nella sua unità, compatta, sicura e fiduciosa in sè e nel suo Re. Andrà avanti e raggiungerà le sue mète una dopo l'altra, sempre con successo.

*Se della luna appare la prima fase, sta pur sicuro che si avrà luna piena...* ».

L'ami
e l'

Oriente Moderno Febbraio 1934



dell'invio della Delegazione: il Governo incaricò la delegazione di domandare ciò appunto per mostrare alla popolazione che esso soddisfa ai suoi desideri.

Il Governo del Gebel, concluse ʿAlī Bey, sa ciò che il paese vuole ma non ne tiene conto; i Drusi sanno di non poter cercare un rifugio nella legge che non è rispettata, e non manifestano le loro aspirazioni; i funzionari drusi, che pretendono rappresentare il paese, non hanno autorità e pensano soltanto a conservare i loro stipendi.

ʿAlī Bey concluse che la famiglia el-Aṭrash agisce d'accordo con chiunque operi per il bene del paese. (*al-Ayyām*, 20-12-1933). V. V.

**Sospensione di due giornali siriani.** — Il 20 e il 21 dicembre furono sospesi fino a nuovo ordine dalle autorità siriane i giornali damasceni *al-Ayyām* ed *al-Qabas*, per articoli politici atti ad eccitare l'opinione pubblica e per attacchi al Governo. (*Alif-bā*, 22 e 23 dicembre 1933). V. V.

**Amin er-Rihani espulso dalla Siria.** — Il 24 dicembre, a Beirut, il noto letterato libanese Amīn er-Riḥānī (1) assisteva ad un trattenimento offerto, nel teatro principale della città, dall'Unione culturale. Egli non era iscritto fra gli oratori, ma, pregato di prendere la parola, tenne un discorso politico, attaccando le autorità francesi e i capi spirituali libanesi e dichiarando che il regime ottomano era preferibile a quello attuale.

Il 28 gli fu comunicato un decreto di espulsione firmato dall'Alto Commissario; l'Unione Culturale veniva sciolta poco dopo, per aver permesso il discorso, mentre nel suo statuto è detto che le discussioni politiche e religiose non entrano nel suo programma. (*L'Orient*, 31-12-1933).

Amīn er-Riḥānī è da qualche anno cittadino degli Stati Uniti, ove terminò gli studi e abitò a lungo. Il suo Console si è adoperato presso le autorità libanesi per chiedere una proroga agli otto giorni che gli erano stati concessi dalla polizia, dato che egli attendeva alla pubblicazione di un libro sul Re Faiṣal. Si dice che il Re Ghāzī abbia telegrafato invitandolo a stabilirsi nell'ʿIrāq (*Palestine Post*, 2-1-1934). V. V.

(1) Libanese di nascita, cristiano (maronita, poco ortodosso), chiamato nell'Oriente arabo « il filosofo di el-Fareikah », dal nome di una località del Libano. Emigrò negli Stati Uniti all'età di 12 anni. È autore di vari libri d'argomento politico. Ricordiamo: *Mulūk al-ʿArab*, Beirut, 1924, 2ª ediz. Beirut, 1929; *ar-Rīḥāniyyāt* (raccolta di articoli), Beirut, 1923-1924; *Taʾrīkh Naǵd al-ḥadīth*, Beirut, 1928; *Ibn Saʿoud of Arabia, his People and his Land*, Londra, 1928; *Around the coasts of Arabia*, Londra, 1930; *Arabian Peak and Desert*, Londra, 1930. Questi tre ultimi volumi sono traduzione in qualche punto riveduta dell'opera *Mulūk al-ʿArab*.

**Dati statistici sui matrimoni a Damasco.** — Dal 1° febbraio al 20 dicembre 1933 avvennero a Damasco 1435 matrimoni fra Musulmani; le doti si aggiravano fra un minimo di 2-10 e un massimo di 300 lire ottomane; nella massima parte dei casi la media era di 25-50 lire. Nello stesso periodo vi furono sette matrimoni fra Ebrei. (*Alif-bā*, 24-12-1933). V. V.

**Il trasporto dei pellegrini siriani nel Higiaz.** — (Si veda qui sopra, p. 71).

**Notizie sulla "Banque de Syrie et du Grand-Liban".** — Questa Banca fu fondata il 2 gennaio 1919 per raccogliere la successione di tutte le filiali della Banca Ottomana negli Stati sotto Mandato francese, i quali si trovavano in tristi condizioni finanziarie e monetarie in seguito alla sostituzione della moneta egiziana a quella ottomana e sentivano il bisogno di avere una valuta propria.

Per sottrarre tale valuta ad oscillazioni troppo violente, ed anche in seguito all'insufficienza del credito pubblico nei nuovi Stati, fu deciso di prendere per base il franco. Il privilegio di emissione fu confermato alla nuova Banca il 23 luglio 1924 per un periodo di quindici anni. Si trattava di associare gli Stati sotto Mandato agli utili dell'emissione della moneta cartacea libano-siriana, secondo una scala progressiva di partecipazione, proporzionata all'ammontare della circolazione fiduciaria.

Si ebbero dapprima varie difficoltà: i possessori di oro, che avevano veduto cambiare tre volte la valuta in meno di un anno, consideravano con spiegabile diffidenza una valuta cartacea esposta a tutte le oscillazioni del franco. Soltanto dopo la stabilizzazione del 1926 la circolazione fiduciaria libano-siriana prese un rapido sviluppo. Oggi essa è di 12.250.000 lire libano-siriane e il totale dei versamenti eseguiti dalla Banca, dal 1924 al 1933, ai Governi della Siria e del Libano supera i sedici milioni di franchi.

La Banca non si limitò ad adempiere al contratto, ma volle impiegare i propri utili nello sviluppo economico e sociale degli Stati sotto Mandato. A tal fine essa ha concessi prestiti e anticipi agli

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IX

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si que
ndi, à

# Ibn Séoud

Le Temps
1930

Notre correspondant de Londres nous écrit :
De récents événements dans le Moyen-Orient ont rappelé l'attention sur le royaume du Nedjed et sur son souverain, Abdul Aziz Ibn Rahman Aal Faïçal Aal Séoud, l'une des figures les plus ori-

١١

أمين الريحاني ملوك العرب ١١٥

begging to end with equal interest.

A light ~~touch~~ original humor softens considerably the grim reality

Some of the word pictures are of a high degree of art.

Descriptive power – high degree of literary art

Prof. I. Krachkowsky
in "The Red Assembly"

All-Ukrainian Marxist Association – ~~Ha~~ | Kharkov
~~Kharkov~~
No 1-2 – 1931

الملحقة

...mesure même dans laquelle il s'est ainsi écarté des traditions de sa race ajoute un vif intérêt à ce qu'il trouve à dire sur le plus grand des rois arabes de notre temps. Il faut se rappeler que M. Rihani arrive dans le Nedjed alors qu'Ibn Séoud n'a pas encore conquis le Hedjaz, et que c'est après avoir rendu visite aux autres souverains arabes de la péninsule que le voyageur arrive auprès de l'iman des Wahabites. C'est dans le désert du Nufoud qu'il le rencontre, à un rendez-vous : Ibn Séoud, sorte de géant dont la taille dépasse 1 m. 80, est très simple dans ses mœurs et son costume, et tout de suite il fait la conquête de son lointain compatriote; il le prend par la main, marche vers la tente du visiteur, s'y assied sur une peau de mouton, et se met à causer familièrement avec lui. Il s'étonne d'abord qu'il ne soit pas venu plus tôt : « Je n'avais pourtant pas tardé ni hésité à te répondre, dit-il. Comment refuserais-je de te voir, si tu es Arabe? On m'a dit que tu étais un missionnaire américain venant prêcher le christianisme en Arabie; et l'on m'a dit aussi que tu représentais certaines compagnies qui désiraient des concessions en Arabie; et l'on m'a dit encore que tu viens du Hedjaz et que tu es un partisan du chérif (Hussein); et l'on m'a fait encore d'autres rapports. Mais j'ai dit : S'il y a du mal en cet homme, je sais comment l'éviter; et s'il y a du bien en lui, je sais aussi comment en tirer parti. Oui, *billah!* Nous sommes mieux informés de la mission, *ya Ustaz* (M. le professeur). Qu'Allah

tions législatives de 1925, le nombre de voix obtenues par les différents partis démontre que les catholiques ont remporté un succès incontestable en gagnant quelques milliers de voix. Cela est dû en partie au fait qu'il n'y avait aucune liste dissidente. Il n'empêche que le succès des catholiques est réel, tandis que les socialistes subissent un échec, perdant environ 10 0/0 des voix par rapport à 1925. Les libéraux conservent leurs positions gagnant même quelques centaines de voix.

## ITALIE

### L'armée et le régime

Notre correspondant à Rome nous écrit :
Le discours du sous-secrétaire d'Etat à la guerre, le général Cavallero, prononcé devant la Chambre et M. Mussolini, a prouvé une fois de plus toute l'attention et tous les soins que le régime fasciste voue à l'armée. Reprenant le thème déjà développé par M. Mussolini lors des funérailles du maréchal Diaz, le général souligna l'importance du facteur moral chez le soldat. Dans le domaine militaire, l'éducation des esprits a une importance toute particulière, car la préparation matérielle peut, dans certaines limi-

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Le Temps 1930

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М. Дьяконов.

**Arabian Peak and Desert. Travels in al-Yaman by Ameen Rihani.** London (Constable and Co Ltd) 1930. 8° X 280 + illustr.). (Арабські гори й пустелі. Мандрівки по Ємену Аміна Рейхані).

Ім'я Аміна Рейхані (народ. 1879) добре відомо в арабській літературі й громадськості XX ст. Він є мабуть чи не найвидатніший представник так зв[аної] сиро-американської школи, з особою і діяльністю якого зв'язане саме її оформлення. Його значна перевага над іншим лідером школи Джебраном, в тому, що він, проживши більшу частину свого життя в Америці, не відірвався від бать[]ківщини, але чуйно ставився до зрушень, що відбувалися в Сирії, і взагалі в цілому арабському світі. Вже турецька революція 1908—1909 року висунула його ... громадсько-політичного життя. Бувши ...

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час світо- й хоріла. до життя к не прой- авійському асну ситу- єднання й жка «Царі ва історія

ним» англо- англійським цього він, його части- «Ібн Са'уд там з їхнім Around the ден з при- налася ще аду 1928 р. нами. ької відпо- арабського англійське ексту, іноді Ілюстрації арабському. отплежність (стор. 120, скіз вобра- с в офіцій- замальовка. чні типи і вати ємен- f Arabia». абувати, що чно не дає: ні на почат- тя, як на еребування ейди і, як в Асірі, він

що стосу- Тут на пер- ень 1925 р.) згадуваних

літератури»

т. 352—355. D. S. Margo-

d the Coasts 12), що про s revolution в «Around

humour is charming. The
mississal [?] power of description
of nature
The intelligent and interesting
characteristics of Arabic customs
and the scientifically given
statistics.
This book from all points
of view is, of course, worth of
real glory.
~~It~~ the enriched not only the
literature but also foreign
literatures.
~~a~~ It is a first Arabic book
which ~~...~~ must be read
by all classes of European countries
and not only ~~the~~ an
elected class of those who
know & study Arabic.

الفريكة
لبنان

as an Arab
~~R~~ Rihani can see
and understand much of Arabia
that is hidden from
Europeans and ~~what our~~
~~own representative~~ they
could not see
His book must be regarded
as a literary contribution
which describes the country from
all angle, ~~not~~ without losing himself and
R. has a literary talent which is revealed
equally in his Arabic as well as his
English – the ~~book~~ is readable from ...

La Chambre a, d'autre part, rejeté, par 215 voix contre 116, une motion travailliste préconisant notamment le désarmement aérien et l'organisation d'une aviation civile internationale.

### BELGIQUE

#### A l'ambassade de France

Notre correspondant particulier à Bruxelles nous écrit :

Le roi et la reine des Belges ont honoré de leur présence un dîner de gala, donné, à l'ambassade de France, par M. et Mme Maurice Herbette. Les invités étaient des personnalités françaises éminentes, appartenant aux sciences, aux lettres, aux arts, à la diplomatie et à l'armée.

Le roi et la reine furent reçus, avec un cérémonial particulièrement imposant, par l'ambassadeur de la République et Mme Herbette. Après le dîner les souverains belges se sont longuement entretenus avec les personnalités françaises présentes. Ils se sont retirés vers minuit.

C'est la quatrième fois que le roi et la reine, en rencontrant à l'ambassade de France une élite d'intellectuels et d'artistes français, marquent le prix qu'ils attachent à la pensée et à la culture françaises et à l'amitié morale et intellectuelle de la Belgique et de la France.

State of his mother country
and tried to help his
people during the war.
In 1922 he tries to raise
the question of the union of
arabic countries. The book
consecrated to this idea is called
the Arabic Kings (Muluk al-arab)
edited in Beirut in 1924
At the beginning of his lite-
rary career Reihani was an anglo-
Syrian writer. ~~For~~ wishing to
have people of English language
acquainted with his writings
he started to issue books
simultaneously in both
languages — Arabic & English
In 1928 appeared Ibn Saoud
of Arabia — in 1930 Around the
Coast of Arabia, 2 volumes
~~three [illegible] a third book~~ [illegible]

Here he gives a short
résumé of ~~a book~~ the 3d volume which
appeared in 1928 and which
is specially interesting for
U.S.S.R because it was published at
the time of U.S.S.R & Yemen
diplomatic-commercial relations.

---

This book is a literary masterpiece
especially when you think that
the author describes the
country which he has never
[illegible] ... Reihani is certainly
a real literary talent — [illegible]
this can be felt in [illegible] from
arabic book as well as [illegible]
the English one. The book
is read with deep interest [illegible] reveals
from the beginning to the [illegible]
and the light and original style [illegible]

Le Temps
1930

IX
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215

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## BELGIQUE

### A l'ambassade de France

Notre correspondant particulier à Bruxelles nous écrit :

Le roi et la reine des Belges ont honoré de leur présence un dîner de gala, donné, à l'ambassade de France, par M. et Mme Maurice Herbette. Les invités étaient des personnalités françaises éminentes, appartenant aux sciences, aux lettres, aux arts, à la diplomatie et à l'armée.

Le roi et la reine furent reçus, avec un cérémonial particulièrement imposant, par l'ambassadeur de la République et Mme Herbette. Après le dîner les souverains belges se sont longuement entretenus avec les personnalités françaises présentes. Ils se sont retirés vers minuit.

C'est la quatrième fois que le roi et la reine, en rencontrant à l'ambassade de France une élite d'intellectuels et d'artistes français, marquent le prix qu'ils attachent à la pensée et à la culture françaises et à l'amitié morale et intellectuelle de la Belgique et de la France.

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*М. Дьяконов.*

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La physionomie d'Ibn Séoud, qui pour la plupart d'entre nous n'était guère qu'un nom, nous est dépeinte d'une manière très vivante par un voyageur, Amine Rihani, qui vient de publier ses impressions et souvenirs d'un séjour qu'il fit à la cour du Nedjed, à Riyadh, en 1922, sous le titre : *Ibn Séoud d'Arabie, son peuple et son pays* (Lond., Constable, 1928). L'auteur est un Arabe de Syrie, semble-t-il, devenu Américain et chrétien; mais la mesure même dans laquelle il s'est ainsi écarté des traditions de sa race ajoute un vif intérêt à ce qu'il trouve à dire sur le plus grand des rois arabes de notre temps. Il faut se rappeler que M. Rihani arrive dans le Nedjed alors qu'Ibn Séoud n'a pas encore conquis le Hedjaz, et que c'est après avoir rendu visite aux autres souverains arabes de la péninsule que le voyageur arrive auprès de l'iman des Wahabites. C'est dans le désert du Nufoud qu'il le rencontre, à un rendez-vous : Ibn Séoud, sorte de géant dont la taille dépasse 1 m. 80, est très simple dans ses mœurs et son costume, et tout de suite il fait la conquête de son lointain compatriote; il le prend par la main, marche vers la tente du visiteur, s'y assied sur une peau de mouton, et se met à causer familièrement avec lui. Il s'étonne d'abord qu'il ne soit pas venu plus tôt : « Je n'avais pourtant pas tardé ni hésité à te répondre, dit-il. Comment refuserais-je de te voir, si tu es Arabe? On m'a dit que tu étais un missionnaire américain venant prêcher le christianisme en Arabie; et l'on m'a dit aussi que tu représentais certaines compagnies qui désiraient des concessions en Arabie; et l'on m'a dit encore que tu viens du Hedjaz et que tu es un partisan du chérif (Hussein); et l'on m'a fait encore d'autres rapports. Mais j'ai dit : S'il y a du mal en cet homme, je sais comment l'éviter; et s'il y a du bien en lui, je sais aussi comment en tirer parti. Oui, *billah!* Nous sommes mieux informés de la mission, *ya Ustaz* (M. le professeur). Qu'Allah te garde et te bénisse!» Tout l'homme est dans ces quelques mots, comme il apparaît à l'auteur par la suite : il informe son visiteur des rapports fâcheux qui l'ont précédé, et dans le même temps lui donne une tape amicale entre les deux épaules. Le regard éveillé et souriant derrière des lunettes d'or qui contrastent assez singulièrement avec son burnous, il guette son interlocuteur, et cependant le met en confiance, tire de lui tout ce qu'il en peut apprendre, lui ouvre son cœur à son tour sur tous les sujets imaginables, dans ces interminables conversations où se plaît l'oisiveté orientale. Et, d'un bout à l'autre du séjour de l'étranger, dans ses tentes ou dans son palais de Riyadh, il lui prodigue son hospitalité, le protège efficacement contre la haine fanatique des Wahabites, et même vient le soigner dans ses accès de fièvre, lui apportant, pour le guérir, un thermomètre et une bouteille de limonade! Un brave homme, mais aussi et surtout un homme brave, très féru de son autorité, et terrible dans ses colères. Tel est le potentat qui, dans ce dernier quart de siècle, est sorti de l'exil pour émanciper son peuple, secouer le joug des Turcs, conquérir de vastes provinces, et même ressusciter dans certains Arabes, comme l'Arabe américain dont nous parlons, l'espoir d'une union ou confédération éventuelle de tous les Arabes.

Mais Ibn Séoud, qui ne s'est élevé si haut qu'en ménageant les oulémas wahabites et en se déclarant simplement l'égal des autres cheikhs, c'est-à-dire en mettant d'emblée de son côté le clergé et la noblesse du pays, connaît très bien son peuple et ses faiblesses. Il s'est servi de la superstition régnante, il s'est appuyé sur le fanatisme des *Akhwan* (frères), pour consolider et agrandir son empire ; il a flatté les appétits de pillage des tribus pauvres du désert parce qu'ils s'accordaient si bien avec leurs préjugés et avec ses propres desseins; mais dans ses entretiens avec son hôte il se révèle comme un fin politique, et qui n'a rien du Kaiser ou du Picrochole. « Qui sont les Arabes? demande-t-il à son interlocuteur, qui s'est lancé un moment vers l'utopie du panarabisme. C'est nous qui sommes les Arabes, poursuit-il en frappant d'un geste familier le tapis de la tente avec son bâton. Nous nous connaissons bien, et je les connais tous. Le malheur de l'Arabe, c'est qu'il ne veut rien faire de ce qui ne sert pas d'abord et avant tout son intérêt. Ajoute à cela que l'Arabe a un mauvais trait, beaucoup de mauvais traits, et il a aussi beaucoup de bonnes qualités; il n'est pas meilleur ni plus mauvais qu'un autre. Vous voyez la vérité... Il faut que je connaisse mon peuple, ceux qui sont le plus près de moi. J'ai découvert la trahison parmi les plus proches de mes alliés... Ne nous embarrassons pas de belles théories. Moi, Ibn Séoud, qu'est-ce que je veux? Deux choses, deux choses essentielles pour notre Etat et notre peuple; la religion et les droits que nous avons reçus en héritage de nos

(1) Voir le *Temps* du 27 décembre 1920.
(2) Voir le *Temps* du 29 septembre 1927 : *Le Traité de Djeddah.*

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ником, він бере гарячу участь в долі своєї батьківщини, навіть під час світової війни, організуючи допомогу сирійській людності, що голодувала й хоріла. Зміни, що сталися в арабських країнах після 1920 року, що викликали до життя нові угруповання та обумовили інші співвідношення у старих, також не пройшли поза ним. У 1922 році він вирушає у велику подорож по Аравійському півострову, щоб виявити для себе й для своїх одноплемінників тогочасну ситуацію, і пробує вияснити ті умови, за яких можливе найтісніше об'єднання й союз арабських країн. Наслідком цієї подорожі була двохтомна книжка «Царі арабів» («Мулюк аль-араб»), видана в Бейруті в 1924 році[1] та «Нова історія Неджда і сумежних країн», що вийшла також в Беруті, в 1928 році.

Від початку своєї літературної діяльности, Рейхані був «двобічним» англо-арабським письменником; і на цей раз він вирішив дати можливість англійським читачам ознайомитися зі своїми новими творами безпосередньо. Для цього він, коли вийшло в світ арабське видання, почав опрацьовувати окремі його частини англійською мовою; в такий спосіб в 1928 році вийшла книга «Ібн Са'уд аравійський» («Ibn Sa'oud of Arabia») присвячена Неджду і ваххабітам з їхнім тепер уславленим ватажком[2], а в 1930 році «По берегах Аравії» (Around the Coasts of Arabia), де описується Хіджаз, 'Асір, Ковейт, Бахрейн і Аден з прилеглими краями протекторату. До цих двох книжок тепер приєдналася ще третя, мабуть найцікавіша для нас, тому що договором від 1 листопаду 1928 р. СРСР зв'язаний з Ієменом дипломатичними й торговельними взаємнинами.

Як і перші дві, ця книжка не є звичайний переклад з арабської відповідних сторінок (I, 71 — 231). В цілому зберігаючи послідовність арабського видання, в якому частину розділів присвячено не Іємену, а 'Асіру, англійське видання дає детальніші розділи; іноді він дотримується арабського тексту, іноді ж випускає його і додає ряд деталей, порівнюючи за першим. Ілюстрації англійського видання, численіші і значно краще зроблені, аніж в арабському. За малюнком автора, дано портретний ескіз імама Ях'ї, який, в протилежність іншим правителям арабських країн, не дозволяє себе фотографувати (стор. 120, пор. араб. видання 159 — 160). В арабському виданні (стор. 68 — 69) ескіз виображає його в хатньому головному вбранні, в англійському—фронтиспис в офіційному вбранні; джерело, видимо, за обох випадків, це — авторська замальовка. Ілюстрації дають загальне уявлення про пейзаж Іємену, етнографічні типи і будівлі Сан'а. Не зовсім зрозуміло, чому для того, щоб характеризувати ієменську старовину, подано лише два фото статуеток (стор. 32, 60[3]). На жаль, показника в цій книзі немає, в протилежність «Around the Coasts of Arabia».

Читаючи англійське видання, що вийшло в 1930 р.,[4] не треба забувати, що сама подорож стосується 1922 року. Певних дат автор систематично не дає: з тих документів, що він подає, ми довідуємось, що він був в Адені на початку квітня 1922 року (стор. 16); арабське видання вказує на 18 квітня, як на дату його приїзду до Сан'а (I. 106), в англійському — про його перебування тут говориться під 26 квітня (144); після повороту із Сан'а до Ходейди і, як ми довідалися із арабського видання, після короткого перебування в Асірі, він знову був в Адені в липні 1922 року.

Від того часу в Іємені відбулося багато подій; про деякі з них, що стосуються 1925 — 1926 р., Рейхані говорить побіжно (стор. 235 — 242). Тут на першому місці треба поставити приєднання Ходейди до Іємену (квітень 1925 р.) і торговий договір з Італією (2 вересня 1926 р.) До цих фактів, згадуваних

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[1] Передмову до неї передруковано у «Образцах ново-арабской литературы» К. В. Оде-Васильевой, I, Л. 1928, 125 — 139.

[2] Див. рец. Ибис «Революционный Восток» № 9 — 10, 1930 р., ст. 352 — 355.

[3] Джерело їхнє не вказано: видимо їх запозичено з роботи D. S. Margoliouth'a «Two South-Arabian Inscriptions». London 1925.

[4] Відношення його, за часом виходу в світ, до книжки «Around the Coasts of Arabia» не зовсім ясне: в даній книзі автор говорить (стор. 112), що про повстання в Лахіджі, він детально опише в т. II (More about this revolution when we come to Sultans of Lahaj, vol. II) проте відповідні дані є в «Around the Coasts of Arabia», 334).

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IX | **Ibn Séoud**

Le Temps 1930

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Notre correspondant de Londres nous écrit :

De récents événements dans le Moyen-Orient ont rappelé l'attention sur le royaume du Nedjed et sur son souverain, Abdul Aziz Ibn Rahman Aal Faïcal Aal Séoud, l'une des figures les plus ori-…

Arabian Peak and … Rihani. London (Constable … гори й пустелі. Мандрівки …

Ім'я Аміна Рейхані (наро… мадськості XX ст. Він є … сиро-американської школи, … лення. Його значна перевага … він, проживши більшу части… ківщини, але чуйно ставився … цілому арабському світі. …



Рейхані, треба додати ще договір з СРСР (1 листопаду 1928 р.)[1] і вступлення Іємену до поштової міжнародньої спілки (осінь 1930 р.). Багато змін сталося за цей час і в унутрішньому житті Іємену: туди вже проникла преса (пор. стор. 130 і 137) і від кінця 1925 р. в Сан'а виходить офіційна газета «Аль-Іман» (Віра). Відсталість країни позначається на тому, що газета виходить... раз на місяць. Так само важко було б тепер сказати, що в Ієменi зовсім немає шкіл (стор. 137).

Деякого уточнення заслуговують подані Рейхані дати щодо самого імама Ях'ї (стор. 116): він продовжує їх аж до 1930 року, але вираховує за мусульманскими місячними роками. Отже, він має тепер не 64 роки, а за звичайним европейським обрахунком 67, тому, що він народився в 1869 р.—рабі I, 1286 р.[2] і править він не 27 років, а 26, тому що його обрали в 1904 році. (рабі, I, 1322 р.[3]).

Однак всі зміни, що сталися в Ієменi від часу подорожі Рейхані, навряд чи сильно змінили його фізіономію, і не тільки европеєць, але й араб із Єгипту, та навіть і з Месопотамії, що попав туди, і тепер мабуть почував би себе так, ніби його перенесено third century Хіджри, як говорить автор (стор. 637). Бувши арабом, Рейхані мав всі можливості, щоб спостерігати цю картину, але й він йшов на значну небезпеку. Не дурно ж такий добрий знавець сучасних арабських взаємин, як Н. Шукейр, попереджував його в Каїрі, що він дуже ризикує (стор. 2). Його сопутником був сирійський араб К. Янні, поет і літератор[4], що служив тоді в... авіаційному корпусі хіджазького короля Хусейна (стор. 3). Подорож до Сан'а за значним опором англійської влади, йому довелося зробити з Адену. Маршрут, що відібрав 12 день (стор. 73), детально описано й додано схематичну мапу (стор. 8). Назад Рейхані їхав вже звичайним шляхом із Сан'а на Ходейду. Основну частину книги займає, однак, переважно описання Сан'а і всіх пригод, яких через англійців зазнав автор.

Книжку його, звичайно, треба віднести до «літературних мандрівок», що з усіх боків описують країну, ніде не заглиблюючись в неї. Рейхані, безсумнівно, має літературний таланг: це однаково виявляється і в арабській і в англійській оболонці. Книжку з однаковим інтересом читається від почат… й до кінця; легкий, своєрідний гумор іноді значно пом'якшує сувору дійсні… …ме такі картини у Рейхані підносяться до ступня високої штуки (отакі… початок книги, стор. 1, зустріч з ієменцем у редакції арабської газеті… Йорці або моторошна сцена (стор. 40), як один із ієменських емірів… Рейхані, якого саме імама він є нащадком — Хасана або Хусейна). Сил… …ижки полягає в описанні природи і побутових умов. У нього кольоритні навіть такі дрібні деталі, як славетні ієменські мавпи (стор. 262), уславлене своїми садами передмістя Сан'аар-Рауда (ст. 79,85). Побіжно Рейхані говорить і про матеріяльні богатства Іємену (стор. 167) і про згубну ролю ката-рослини з породи хашишу (catha edulis), яку всі, як один, жують і вживання її обертається на соціяльне лихо (стор. 35 — 39) і про ціни в Сан'а (стор. 87) і про таку характеристичну деталь, як відсутність до останнього часу туберкульозу й венеричних хвороб (стор. 196).

Шкіл в Ієменi майже немає (пор. описання школи в Іббе, стор. 52), але не вважаючи на це, процент неписьменних зовсім незначний (стор. 131). Не замовчує Рейхані і такої деталі, як своєрідність Ієменського діялекту (стор. 39).

Значно стриманіше говорить Рейхані про політичні питання, що цілком зрозуміло, особливо для книжки, яку написано англійською мовою. Він має рацію, коли визнає імама Ях'ю нарівні з проводирем вахабітів Ібн-Са'удом за двох

[1] Див. про нього статтю А. Ходорова, «Про договор з Ієменом» («Торгівля СРСР із Сходом», 1929, № 1-2, стор. 1 — 4); офіційний текст договору надруковано в «Собрании законов и распоряжений Раб. Крест. Правительства СССР», 31 грудня 1929 р., № 53, II, стор. 318).

[2] Див. 'Абдаль-Васі. «Історія Іємену» («Тарих аль-Іємен»), Каїр, 1346, 194.

[3] Ibid, 195.

[4] Один його вірш про ієменську зрошувальну машину з верблюдом, про який згадує Рейхані (стор. 210), оголошено тепер в бейрутському арабському журналі «Аль-Машрик» (XXVIII, 1930, 786).

l'aéronautique, a déclaré notamment :

…he slave trade in Arabia. "Both …Hijaz and Asir," writes the …, "the authorities, who pre-… …to be against…

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*М. Дьяконов.*

**Arabian Peak and Desert Travels in al-Yaman by Ameen Rihani.** London (Constable and Co Ltd) 1930. 8° X 280 + illustr.). (Арабські гори й пустелі. Мандрівки по Іємену Аміна Рейхані).

Ім'я Аміна Рейхані (народ. 1879) добре відомо в арабській літературі й громадськості XX ст. Він є мабуть чи не найвидатніший представник так зв. сиро-американської школи, з особою і діяльністю якого зв'язане саме її оформлення. Його значна перевага над іншим лідером школи Джебраном, в тому, що він, проживши більшу частину свого життя в Америці, не відірвався від батьківщини, але чуйно ставився до зрушень, що відбувалися в Сирії, і взагалі в цілому арабському світі. Вже турецька революція 1908 — 1909 року висунула його [...] громадсько-політичного життя. Бувши [...]



[...]одати ще договір з СРСР (1 листопаду 1928 р.)[1] і вступлення Іємену [...]жнародньої спілки (осінь 1930 р.). Багато змін сталося за цей [...]пньому житті Іємену: туди вже проникла преса (пор. стор. 130 [...]ця 1925 р. в Сан'а виходить офіційна газета «Аль-Іман» (Віра). [...]їни позначається на тому, що газета виходить... раз на місяць. [...] було б тепер сказати, що в Іємені зовсім немає шкіл (стор. 137). [...]очнення заслуговують подані Рейхані дати щодо самого імама [...] він продовжує їх аж до 1930 року, але вираховує за мусуль[...]ними роками. Отже, він має тепер не 64 роки, а за звичайним [...]брахунком 67, тому, що він народився в 1869 р. — рабі І, 1286 р.[2] [...]е 27 років, а 26, тому що його обрали в 1904 році. (рабі,

[...]міни, що сталися в Іємені від часу подорожі Рейхані, навряд чи [...] його фізіономію, і не тільки европеєць, але й араб із Єгипту, [...]есопотамії, що попав туди, і тепер мабуть почував би себе так, [...]енесено third century Хіджри, як говорить автор (стор. 637). [...] Рейхані мав всі можливості, щоб спостерігати цю картину, [...] на значну небезпеку. Не дурно ж такий добрий знавець сучас[...]взаємині як Н. Шукейр, попереджував його в Каїрі, що він ду[...]р. 2). Його супутником був сирійський араб К. Янні, поет і [...]лужив тоді в... авіяційному корпусі хіджазького короля Хусейна [...]рож до Сан'а за значним опором англійської влади, йому дове[...] Адену. Маршрут, що відібрав 12 день (стор. 73), детально опи[...]схематичну мапу (стор. 8). Назад Рейхані їхав вже звичайним [...] на Ходейду. Основну частину книги займає, однак, переважно [...] і всіх пригод, яких через англійців зазнав автор.

[...]го, звичайно, треба віднести до «літературних мандрівок», що з[...]ують країну, ніде не заглиблюючись в неї. Рейхані, безсумнівно, [...]й таланг: це однаково виявляється і в арабській і в англійсь[...] Книжку з однаковим інтересом читається від почат[...] й до [...]воєрідний гумор іноді значно пом'якшує сувору дійсні[...]ме [...] Рейхані підносяться до ступня високої штуки (отакі [...]стор. 1, зустріч з ієменцем у редакції арабської газеті [...] [...]рошна сцена (стор. 40), як один із ієменських емірів [...] [...]саме імама він є нащадком — Хасана або Хусейна). Сил[...]ижки [...]нні природи і побутових умов. У нього кольоритні нав[...]ть такі [...] славетні ієменські мавпи (стор. 262), уславлене своїми садами [...]аар-Рауда (ст. 79,85). Побіжно Рейхані говорить і про матеріяльні [...]у (стор. 167) і про згубну ролю ката - рослини з породи хаши[...]s), яку всі, як один, жують і вживання її обертається на со[...]тор. 35 — 39) і про ціни в Сан'а (стор. 87) і про таку характе[...], як відсутність до останнього часу туберкульозу й венеричних [...]6).

[...]ені майже немає (пор. описання школи в Іббе, стор. 52), але не[...]е, процент неписьменних зовсім незначний (стор. 131). Не замов[...]акої деталі, як своєрідність Ієменського діялекту (стор. 39).

[...]иманіше говорить Рейхані про політичні питання, що цілком [...]иво для книжки, яку написано англійською мовою. Він має рацію, [...]ма Ях'ю нарівні з проводирем вахабітів Ібн-Са'удом за двох

[...]нього статтю А. Ходорова, «Про договор з Ієменом» («Торгівля [...]», 1929, № 1-2, стор. 1 — 4); офіційний текст договору надруко[...]ии законов и распоряжений Раб. Крест. Правительства СССР», [...]р., № 53, II, стор. 318).

[...]аль-Васі. «Історія Іємену» («Тарих аль-Ісмен»), Каїр, 1346, 194.

[...]о вірш про ієменську зрошувальну машину з верблюдом, про [...]йхані (стор. 210), оголошено тепер в бейрутському арабському [...]Машрик» (XXVIII, 1930, 786).



наймогутніших правителів сучасної Аравії (стор. 119, думка про першого — ст. 221): вся дальша історія досі підтверджувала його висновок. Не вважаючи на всю стриманість, Рейхані все ж таки торкається деяких рис політичного розвитку Іємену (стор. 189); він говорить і про відомого агента англійського імперіялізму полковника Джекоба, автора книжки про Іємен і 'Асіру (стор. 114, 275); злегка натякається і про ті прикрості, що їх заподіювали йому на вулиці сананські хлоп'яти (стор. 218[1]). Стриманість автора не завжди може затушкувати й ті клясові противенства, які існують в сучасному Іємені, і поглиблюючись позначають дальшу історію Іємену. Характеристичні також дані, що він подає про племя Хавашиб[2], яке живе на південному кордоні Іємену де селища Дурайджима: бувши шафіїтами, вони й досі симпатизують колишнім номінальним керівникам Іємену — туркам і не приховують своєї зненависти до зейдитів, з імамом Ях'єю на чолі (стор. 22, 25, 27, 30). Про фанатичну ненависть шафіїтів до зейдитів (стор. 116) і навпаки (стор. 61), також часто говориться в книзі. Коли це тільки можливо, зейдити систематично знищують представників іншого релігійного вчення — ісмаїлітів (стор. 259). Все це навряд чи дає підстави вважати, що Іємен перебуває в стані внутрішньої рівноваги. Ще характерніша ненависть нижчих шарів людности до фактично панівної кляси великих февдалів. Цих февдалів садат (од. сейїд) усього тільки близько 6 тисяч (стор. 68[3]); ставляться до них, здається, всюди однаково (стор. 275). і незадоволення людности, придушеної важкими податками (стор. 125), цілком зрозуміле

Зарисовувати соціяльні взаємини не було завдання Рейхані, але той, хто цим цікавиться, знайде багато цінного й нового в його книзі, яка в цьому аспекті дає значно більше, аніж звичайні европейські мандрівки по арабському Сходу. Ще більше матеріялу знайде в ній той, хто цікавиться питаннями літератури, так старої, як і сучасної. Сам імам Ях'я, як відомо, є, за традиціями багатьох своїх зейдистських предків, поет і вчений, звичайно, у середньовічному арабському стилі. Про його зацікавленість у поезії говорить те, що він не вважає за зневажливе для себе поетично змагатися з супутником автора К. Янні (стор. 210 — 211). Імам має велику рукописну бібліотеку, про яку ширяться фантастичні чутки, але вона й досі для всіх неприступна (стор. 11); впливом нового часу пояснюється й те, що в 1344 році (1925 р.) він наказав збирати рукописи при головній мечеті[4] і утворити там публічну бібліотеку — захід, яким, як відомо, розпочато збирання кол. хедивської бібліотеки в Каїрі, що має тепер світову славу. Як і всі ті, хто вивчав Іємен, Рейхані говорить про славетний твір аль-Хамдані з археології й географії Іємену „Вінець" (див. про нього «Enz. d. Isl.», II, 262), але повний його примірник, як кажуть, є тільки в імамовій бібліотеці; Рейхані бачив тільки приступний в Европі 8-й том і міг подати зміст цілого твору (стор. 130). До нього доходили певні чутки, що існує в Замарі 7-й том (стор. 207). Літературні інтереси Рейхані виявилися в тому, що один розділ названо «Старі рукописи й вірші» (стор. 206 — 214). В ній ми стикаємося з цікавою постаттю одного санаанського антиквара; його особа стоїть перед читачем, як немов жива, тому, що Рейхані, як і завжди, подає кількома рисами живий образ (стор. 206). Тут же ми довідуємося, що існує діван ієменського поета Муси ібн Ях'ї Бахрані (стор. 208 — 209), імени якого немає у відомій зводці арабської літератури Brockelman'а і згадування про нього безсумнівно збагачує науку в цій галузі. Він був поетом імама Шереф ад-діна аль Мутаваккіля, що жив, за вказівками «Абд аль-Васі[5]» в 877 — 965 р. хіджри, — отже діяв у XVI ст. н. ери.

[1] Як мені розповів самовидець, вони користуючися співзвучністю з його прізвищем, зустрічали його вігуками «джа кельб» — «прийшов пес».

[2] Вони істотньо доповнюють надто лаконічну статтю Schleifer'а а «Enz. d. Isl.», II, 313.

[3] Н. Гастов в статті «Аравийские проблемы» («Международная Жизнь», 1928, № 9 — 10, стор. 64 — 75) їхню кількість визначає лише 2 тисячами (ст. 67).

[4] «Абд аль-Васі», «Історія Іємену», 274.

[5] «Історія Іємену», 48 — 50.

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THE AUTHORS' CLIPPING BUREAU,
P. O. Box 2616, Boston, Mass.

Clipping from The News.
Atlanta, Ga.

Date 24 Nov. 03

A REDISCOVERED FORERUNNER OF OMAR.

The quatrains of the Arab poet, Abu'l-Ala, the forerunner of Omar Khayyam, by which the tentmaker was evidently greatly influenced, have just been translated into English for the first time by Ameen F. Rihani, a native of Syria, and Doubleday, Page & Company have published them. Mr. Rihani was a traveling actor for a time in this country and after that a law student. Then he went back home to the wild mountains of Syria and taught English to the monks and priests, learned Arabic from them, and so found out about Abu'l-Ala, whose writings the devout Mohammedans had kept from the world for nearly a thousand years.

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Clipping from

SAN FRAN. CAL., — CHRONICLE.

Date NOV 28 1903

**Forerunner of Omar.**

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THE AUTHORS' CLIPPING BUREAU,
P. O. Box 2616, Boston, Mass.

Clipping from

CLEVELAND, O.—PLAIN DE[ALER]

Date OCT 4 1903

## The Arabic Quatrains of Abu'l-Ala

Those who have been readers and admirers of the quatrains of Omar Khayyam will find matter of special interest to them in "The Quatrains of Abu'l-Ala," which were selected from his "Lozum ma-la-Zalzam" and "Sact-Uz-Zind" and are now first rendered into English by Ameer F. Rihani and published by Doubleday, Page & Co., New York. Abu'l-Ala was an Arabian poet of the latter part of the tenth and first half of the eleventh centuries, whose writings had in that age an extraordinary vogue among the Arabic speaking people, but which have been so far as possible ignored by Mohammedan writers because of the heretical tendencies of his poems. They were not printed until 1891 when they were published in the original Arabic at Cairo, and from these the translator made the selections in the present volume. The editor and translator is of the opinion that Omar Khayyam was an imitator or disciple of Abu'l-Ala, the birth of the Persian poet and the death of the Arabian being not very far apart from each other, and the quatrains of both showing a similarity of thought, although in his religious opinions the Arabian philosopher is far more outspoken than the Persian poet. The skepticism and pessimism of Abu'l-Ala's poetry are illustrated in quatrains like these:

Why drinkest from the fountain of Belief?
Why seekest at the Saki's door relief?
A lie imbibed a thousand lies will breed,
And in the end thyself will come to grief.

A-fearing whom I trust I gain my end,
But trusting, without fear, I lose my friend;
Much better is the Doubt that gives me peace,
Than all the Faiths which in hell-fire may end.

To all humanity O consecrate
Thy heart, and shun the thousand sects that prate
About the things they little know about—
Let all receive thy pity, love or hate.

Abu'l-Ala is merciless in his lashing of hypocrisy, and it is not surprising that Mohammedan writers have not been anxious to bring his writings to the knowledge of European civilization. He writes:

"The grape juice is forbidden," say these folk,
But they the law will for themselves revoke;
The sheik tells thee he is without a garb
When in the tap-house he has pawned his cloak.

Their mosques and brothels are to me the same;
Their prayers are blasphemies on Allah's name;
If pulpits will revolt not when the sheiks
Pose in them as our teachers, who's to blame?

There is twentieth century suggestiveness in this eleventh century outburst of dissatisfaction with the existing order of things:

I'm weary of my stay in this broad land,

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Clipping from

*THE JOURNAL,*
*Minneapolis, Minn.*

Date NOV 7- 1903

that this was impossible, and nearer acquaintance convinced him that they were polished, educated gentlemen. He humorously related the case of a youthful reporter in Colorado, who, the professor said, in interviewing the latter, asked whether he had in his surgical operations "discovered the seat of the soul."

# A MODERN ENOCH ARDEN

**Man Thought Dead Returns After Twenty-five Years to Find His Wife Remarried.**

Erie, Ill., Nov. 7.—The reappearance of a husband supposed to have been drowned twenty-five years ago, the wife remarried, a story made possible by the man's loss of memory in the accident which caused the separation, are some of the features of a case that is proving more interesting than any tale of fiction to people of this township.

The wife long ago married Isaac

1903

THE AUTHORS' CLIPPING BUREAU,
P. O. Box 2616, Boston, Mass.

Clipping from

SEATTLE, WASH.,—POST-INTEL.

Date NOV 1 - 1903

AHMED IBN ABDALLAH, called by his admirers Abu'l-Ala, signifying "Father of the Sublime," was a poet born near Aleppo in 974 A. D., fifty years before the birth of Omar Khayyam. Abu'l-Ala was also a philosopher and a poet, and his quatrains, which resemble closely in form and sentiment those of his celebrated successor, may well have formed a part of Omar's inspiration. In saying however that the Rubaiyat owe much of their form and ideas to Abu'l-Ala's obscurer work, it is well to remember that in the Orient the principle of "'Tis his at last who says it best" absolutely prevails. Persian epic poetry, for instance, acknowledges a bare half dozen themes. Each new poet as he came to the plenitude of his powers had a try at these themes, and the laurels belonged to the best poet for the time being.

"The Quatrains of Abu'l-Ala," selected and translated by Ameen F. Rihani, contains 125 quatrains, of which the following are specimens:

"Every abode to Ruin is adrest,
Be it a palace or a sparrow's nest;
Let not the mighty build, for they must go,
Like that fair dove, with what they built, to rest."

"The door of Certainty we can't unlock,
But we can knock and guess, and guess and knock:
Night quickly carries us upon its Sail,
Ship-like, but where, O Night-ship, is thy dock?"

"This eye, as Life endures, the hair will be,
To sleeplessness, this Soul, to jealousy;
This body, heir to illness, but this heart
Heir to the hope that yet may set us free."

"How many Sultans 'scended from a throne,
To journey through the dust, to that Unknown?
They went forth naked and behind them left
A kingdom desolate, in panic thrown."

Omar's admirers have long been aware that Fitzgerald and not Omar is the man to whom they owe their delight in the Rubaiyat. The thing that strikes to the heart in the Rubaiyat is not the sentiments, which are the common property of humanity, and belonging quite as much to Abu'l-Ala as to the Tentmaker, but the exquisite English words in which they are phrased, every word an arrow that reaches its mark in the reader's brain.

("The Quatrains of Abu'l-Ala." Selected and translated by Ameen F. Rihani. $1.25. Doubleday, Page & Co. For sale by Lowman & Hanford.)

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Clipping from The News. Atlanta, Ga.

Date 24 Nov. 03

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Meeting was Held at the Residenc

Where princes rob and slay by God's command;
Long have they ruled us, we the Masters true;
When shall we, O, when shall we, wield the wand?

The gentleness of the Arabian poet-philosopher towards the lower animal life is shown in this, among other quatrains:

Hurt not the beast; O, be thou more humane,
Since hunter here nor hunted long remain;
The smallest grub a life has in it which
Thou canst not take without inflicting pain.

The last two lines have a curious resemblance to the well known lines

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that this was impossible, and nearer acquaintance convinced him that they were polished, educated gentlemen. He humorously related the case of a youthful reporter in Colorado, who, the professor said, in interviewing the latter, asked whether he had in his surgical operations "discovered the seat of the soul."

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Date NOV 1 - 1903

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Clipping from
BALTIMORE, MD.-SUN

Date APR 14 1904

Guy Carleton Lee's Page.

1904

## POETRY

HE QUATRAINS OF ABUL ALA. Translated by Ameen F. Rihani. (8x5, pp. 144. Frontispiece. $1.25.) Doubleday, Page & Co., New York.

It was, we believe, Mr. Curdle, in "Nicholas Nickleby," who wrote voluminously to prove that by a simple change of punctuation a different and truer meaning could be given Shakespeare's plays. In the volume before us is proof that the days of misguided and hard-ridden literary hobbies has not yet gone by. According to Mr. Rihani, Abul Ala, an Arabian poet antedating Omar Khayyam by about 50 years, wrote quatrains whose "resemblance to the tent-maker's well-known poetry is too close to be explained by any theory of literary coincidence. It is evident that the quatrains of the famous Rubaiyat owe much of their form and ideas to the works of Abul Ala." Now, in what does this similarity consist?

In all of Abul Ala's three volumes of writings there is but one quatrain in praise of wine. As Mr. Rihani says, "he was abstemious in habit * * * and denounces with the enthusiasm of a modern prohibitionist 'the old familiar juice.'" In the one hundred and one of Omar's quatrains translated by Fitzgerald for his fourth edition there are 26 in praise of the grape. This is resemblance the first. One reference is found in all Abul Ala's writings to what Mr. Rihani calls "the tender emotions." In Fitzgerald we have six, while Le Gallienne transliterates 25. Truly a striking similarity. The true state of the case is that Abul Ala is an Oriental stoic and Omar an epicurean. The likeness of these views is startling. That the same form of verse is used by the two poets cannot be regarded as an argument for their relationship, for this peculiar form of quatrain was the customary vehicle used by the Persian poet for the expression of epigram or short bits of philosophy.

Therefore we think no lover of Omar need buy this book simply because of any fancied resemblance between it and his favorite, there being about as much as there is between "Macedon and Monmouth."

Now as to its intrinsic worth. If poetry be good which is disfigured by colloquial expression, bad grammar, mixed metaphor, limping verses and obscure meaning, then this is a masterpiece. We quote at some length:

I sometimes think myself here too complete
A problem, sad, with X's all replete,
Despite myself I bridled am by fate,
And at the bottom, ah! there's nothing meet.

I laugh and lo! my shafts of scorn doth leap
On Adam's sons, who all by right should weep.
Doubt crushes us like glass, and even the hope
Of restoration lost is in the heap.

The few among us are the sparks that prance
Upon the top within the Cup of Chance;
They quickly rise and quickly disappear,
And when you shake the cup again they dance.

Their sons cry out and clamor, vault and swell,
Seeking the ocean, with their shrieks to quell.
The thunder hath some charm, but does not rain
Without quench the thirst of earth as well?

The door of Certainty we can't unlock,
But we can knock and guess and guess and knock:
Night quickly carries us upon its sail
Shiplike, but where, O Night-ship, is thy dock?

This pleasure, born of pain and misery,
No wretched soul inherit shall from me;
I did not, like the lizzard, for her cubs,
Nor, bird-like, toil and moil for chicks to be.

Fitzgerald is often said to have created his Persian rose from what were but lovely petals. Mr. Rihani may have found a rose, but he has not given us even its separated ... only tattered fragments.

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# The Luzumiyat of Abu'l-Ala

By AMEEN RIHANI

Did Omar Khayyam read the works of Abu'l-Ala? Was he inspired by them? Is he an imitator or a plagiarist? These questions are discussed by Ameen Rihani in his Preface to the Luzumiyat of the Syrian poet-philosopher of Ma'arrah, who antidated Omar Khayyam by about fifty years. Abu'l-Ala wrote odes and quatrains whose resemblance in thought and sentiment to those of the Tentmaker, is too close to be explained by any literary coincidence. And Omar, according to Mr. Rihani, wrote quatrains in Arabic as well as in Persian, which owe much in their form and idea to those of Abu'l-Ala. On one subject, however, the two poets differ; for the "old familiar juice," which is the burden of Omar's song, is denounced by Abu'l-Ala with the enthusiasm of a modern prohibitionist. Those who have read and admired the Quatrains of Omar will find matter of special interest to them in the Luzumiyat of Abu'l-Ala.

This Syrian poet, who was the foremost literary figure of his time, was something of a "knocker," according to Mr. Rihani's excellent translation and scholarly study of his work. He is merciless in his lashing of hypocrisy and quackery and cant. "He attacked the superstitions and false traditions of religion, proclaiming the supremacy of the mind; he hurled his trenchant invectives at the tyranny and despotism of rulers, asserting the supremacy of the human soul." There is a 20th century suggestiveness in his 10th century outburst of dissatisfaction with the existing order of things; and it is not surprising that the devout Mohammedans have not been anxious to bring his writings to the knowledge of the European world. But although neglected for ten centuries, he was honored in his own time and held in the highest esteem by his contemporaries, who bestowed upon him the patronymic Abu'l-Ala, which means the Father of the Sublime. Stoicism was his creed; and skepticism of what was taught by monk and sheik and rabbi, his unwavering attitude. He wrote also a Koran in imitation of the Book of Mohammed to show that it was not inspired and a fanciful work that resembles in form and conception Dante's Divina Comedia. But his kindliness, his abstemiousness, his gentleness towards the lower animals, won him, in spite of his unconventionalities and supposed heresies, the reverence and esteem of his contemporaries far and near.

*Flexible red cloth, gold top and side. Price $1.50 net.*

JAMES T. WHITE & CO., Publishers,
70 Fifth Avenue, New York

THE AUTHORS' CLIPPING BUREAU,
P. O. Box 2616, Boston, Mass.

Clipping from
PROVIDENCE, R. I.—JOURNAL.

Date NOV 11 1903

1903

(5) THE QUATRAINS OF ABU'L-ALA. By Ameen F. Rihani. 1·25. New York: Doubleday, Page & Co. For sale by Preston & Rounds Co.

There is nothing to show that the author of "The Quatrains of Abu'l-Ala" (5) was in any essential sense a "forerunner" of the better-known Omar. Both the form and the thought are common in Persian verse, and the superiority of Omar is too great to allow the charge of imitation. Whatever may be said of the merits of the original in point of style, the translation here provided ... inferior to Fitzgerald's fam... that comparison wou...

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[illegible] ...sonally act as the examiners. Mr. Smith and Mr. Proctor, for the committee, declared that they could not constitute themselves a "smelling" committee and Mr. Smith said that he should not take part in any investigation which had as its purpose the holding of some person or persons up [illegible]

THE AUTHORS' CLIPPING BUREAU,
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Clipping from
Wilshire's Magazine,
New York, N. Y.

Date Nov. 1903.

19

"Anna Strunsky."

THE QUATRAINS OF ABU'L-ALA. Selected and Translated by Ameen F. Rehani. Doubleday, Page & Co. $1.25.

The quatrains are culled from the two Divans that Abu'l-Ala has left to a world that has wilfully ignored him for nine hundred years—wilfully, because, according to Ameen F. Rehani, his first translator, he was neglected by Mohammedan writers for being "a liberal thinker, a trenchant writer, a free, candid and honest man." In his own time, however, he was honored and famous, called Abu'l-Ala, which means the Father of the Sublime, and held in the light of a Lucretius and Diogenes.

The quatrains belong to that school of didactic poetry which masquerades in the lyric form. With Abu'l-Ala the masquerade is not too successful. He is to Persian literature not a Shelley such as Omar Kahyyam was, but rather an aphoristic Pope.

The quatrains are metrical expositions of the ideas of birth and death and deity. Whatever more they may be is lost in the translation. "It happened that during the past years I have composed these poems," says Abu'l-Ala, "and in them I have abided strictly by the true and the real," and it may be added that he approached the true and the real as a sectarian rather than as a poet. Pessimism was his creed; and skepticism of what was taught by monk, sheik and rabbi his unwavering attitude:

The warp and woof of life are woe and gloom;
The cup is bitter, endless pain the doom;

Strange then that he should weave, that he
should drink,
Who knows well how to smash both cup and
loom!

And again with great poetic charm, and of another matter:

The door of Certainty we can't unlock,
But we can knock and guess, and guess and
knock;
Night quickly carries us upon its Sail,
Ship-like, but where, O Night-Ship, is thy dock?

The Father of the Sublime questioned the gods about life, and was importunate. He, too would "remould the world nearer the heart's desire." He too, wept that "time is on the wing:"

Farewell, my day! Thy light will never dawn
Upon this sightless face, once thou art gone.

How well the sturdier philosophy of Robert Louis Stevenson tutors these critics of life: "Whether we regard life as a lane leading to a dead wall" he says in Aes Triplex, "a mere bag's end, as the French say—or whether we think of it as a vestibule or gymnasium where we wait our turn, and prepare our faculties for some more noble destiny; whether we thunder in a pulpit or pule in little atheistic poetry-books about its vanity and brevity; whether we look justly for years of health and vigor, or are about to mount into a bath-chair, as a step towards the hearse; in each and all of these views and situations there is but one conclusion possible—that a man should stop his ears against paralysing terror, and run the race that is set before him with a single mind."

But we must not hold the translator responsible for Abu'l-Ala's philosophy. Rather let us congratulate him on his choice of subject, as well as the merit of his work.

ANNA STRUNSKY.

# The Luzumiyat of Abu'l-Ala

By AMEEN RIHANI

Did Omar Khayyam read the works of Abu'l-Ala? Was he inspired by them? Is he an imitator or a plagiarist? These questions are discussed by Ameen Rihani in his Preface to the Luzumiyat of the Syrian poet-philosopher of Ma'arrah, who antidated Omar Khayyam by about fifty years. Abu'l-Ala wrote odes and quatrains whose resemblance in thought and sentiment to those of the Tentmaker, is too close to be explained by any literary coincidence. And Omar, according to Mr. Rihani, wrote quatrains in Arabic as well as in Persian, which owe much in their form and idea to those of Abu'l-Ala. On one subject, however, the two poets differ; for the "old familiar juice," which is the burden of Omar's song, is denounced by Abu'l-Ala with the enthusiasm of a modern prohibitionist. Those who have read and admired the Quatrains of Omar will find matter of special interest to them in the Luzumiyat of Abu'l-Ala.

This Syrian poet, who was the foremost literary figure of his time, was something of a "knocker," according to Mr. Rihani's excellent translation and scholarly study of his work. He is merciless in his lashing of hypocrisy and quackery and cant. "He attacked the superstitions and false traditions of religion, proclaiming the supremacy of the mind; he hurled his trenchant invectives at the tyranny and despotism of rulers, asserting the supremacy of the human soul." There is a 20th century suggestiveness in his 10th century outburst of dissatisfaction with the existing order of things; and it is not surprising that the devout Mohammedans have not been anxious to bring his writings to the knowledge of the European world. But although neglected for ten centuries, he was honored in his own time and held in the highest esteem by his contemporaries, who bestowed upon him the patronymic Abu'l-Ala, which means the Father of the Sublime. Stoicism was his creed; and skepticism of what was taught by monk and sheik and rabbi, his unwavering attitude. He wrote also a Koran in imitation of the Book of Mohammed to show that it was not inspired and a fanciful work that resembles in form and conception Dante's Divina Comedia. But his kindliness, his abstemiousness, his gentleness towards the lower animals, won him, in spite of his unconventionalities and supposed heresies, the reverence and esteem of his contemporaries far and near.

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The rediscovered "Quatrains" of the Arab poet Abu'l-Ala, as published in English by Doubleday, Page & Co., have attracted the attention of the Egyptian Commissioner of Public Instruction, who has sent to America for copies for the Egyptian schools.

*Established: London, 1881; New York, 1884*

l'effimero regno del principe Di Wied, e alla occupazione italiana di Saseno e di Valona. La riorganizzazione delle forze navali nel 1913, le manovre navali del 1914, il piano di guerra marittima contro l'Austria, sono trattati nel terzo capitolo, mentre il quarto espone, in una serie di importantissimi documenti, gli accordi navali con gli Alleati.

CARLO DE RYSKY

*L'attività della R. Marina dalla guerra Libica a quella Italo-Austriaca* (Ediz. dell'Ufficio del Capo di Stato Maggiore della Marina) - Un vol. in 4° piccolo di pagg. 844. L. 8. Edizione riservata agli ufficiali (in servizio e in congedo).

**Nicola Kolokolow.**
**MIELE E SANGUE**

Nicolaj, Ivànovich, Kolokolow, — soldato della fanteria russa prima nell'armata dello Zar, poi in quella del Governo provvisorio e infine nella armata rossa — in questo romanzo della guerra rievoca il periodo più tragico della storia della Russia che si inizia nel 1914 con la dichiarazione di guerra, e che va fino al disfacimento bolscevico. *Miele e sangue* però non è un libro di guerra con il solito inferno di ferro e di fuoco, di strage, di eroismo e di gloria. In *Miele e sangue*, la

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MAKER OF MODERN ARABIA

By Ameen Rihani

"Mr. Rihani's book contains the complete portrait, full length, personal and political, of the greatest living Arab - the man who regained the kingdom which his grandfather had lost, and who did it by a somewhat marvelous combination of courage and statesmanship...The description of flora and fauna, and of the topography will give it a place on permanent shelves beside Doughty, Burkhart and Burton." W. R. Seabrook in the New York Herald Tribune.

"It is one of the best books ever written on Arabia. I found it doubly interesting: first, because it con

Maker of modern Arabia 3 – Rihani
Lowell Thomas
The Syrian World
C. S. Monitor
Saturday Review

# Un ambassadeur libanais de la pensée arabe en Amérique

L'Orient 24 Février 1937

New-York. — Le grand écrivain libanais M. Amin El Rihani a commencé depuis quelques jours sa tournée de conférences dans les villes des Etats-Unis. Ces conférences ont lieu sous le patronage de : « *The Institute of International Education* » de New-York. Quatre conférences ont déjà été données à West-Virginia et Minneapolis. Vingt autres seront données dans diverses villes des Etats Américains du Nord.

Le Conférencier expose la situation actuelle en Irak, en Syrie, au Liban et en Palestine, aux points de vue politique, économique et social.

La Ligue Arabe de New-York appelle les émigrés Syriens et Libanais à se rendre en masse à ces conférences qui ont eu, jusqu'ici, un succès inusité.

blesser un agent du Poste.

Le Jour 8 Juin 1937

# En l'honneur d'un grand écrivain : M. Amin Rihani

Beyrouth

New-York, (Orient-Arabe)

Une grande réunion, organisée par la Ligue Nationale Arabe de New-York, a eu lieu hier en l'honneur de M. Amin Rihani, l'écrivain bien connu qui vient de donner une série de conférences sur le Proche-Orient. Plusieurs discours furent prononcés par des émigrés Arabes et des hôtes américains.

International Press-Cutting Bureau
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## PROBLEMI STRANIERI

Ameen Rihani.
AROUND THE COAST OF ARABIA

Nella serie lunga di paesi, da tempo per una qualche ragione in crisi, non possono non figurare anche gli Stati islamici. Crisi la loro sminuzzamento e di mancanza di solidarietà e di unione. Spezzatosi con la grnde guerra lo Stato califfale del Sultano ed abolito addirittura nel 1924 dal Gazhi riformatore l'istituto del califfato, i vari raggruppamenti islamici non hanno saputo ricomporsi in una salda unità religiosa o politica. In linea di massima l'impossibilità, chiara dopo i vari Congressi Interislamici di conciliare le aspirazioni e le mentalità di tutti i musulmani a causa della diversità di indirizzi tra gli Stati a tipo moderno nazionalista e laico, come l'Egitto, la Turchia, o la Persia di Riza Khan Phelevi con i regni Whahabiti ed Hascemiti dell'Arabia è la nota caratteristica dell'Islam moderno.

E nella stessa Arabia che — divisa in Stati ed in regni, in emirati ed in protettorati, spesso rivali — ha visto tramontare per sempre il bel sogno dell'impero Pan-arabo forte ed unito, dalla Palestina e dalla Siria alle rive dell'Oceano e del Mar Rosso, quale Mac Mahon aveva promesso ad Hussein per indurlo alla ribellione contro il sultano e quale Faycal suo figlio andava conquistandosi insieme al Col. Lawrence, liti, discordia e gelosia. Tanto che le dichiarazioni del Presidente del Consiglio Iracheno, Nuri Pascià al Said al corrispondente da Bagdad della *United Oriental Presse* e riguardanti il progetto d'una stretta alleanza tra Iraq, Transgiordania ed il Neged-Hedgiaz che garantirebbe per il futuro l'Arabia da



qualsiasi ulteriore pressione straniera, lasciano scettici ed indifferenti orientali ed europei.

Incapacità, dunque, dell'Islam di sostituire la tradizione storica-mistica califfale con un nuovo vincolo federativo o religioso che riunisca in un fronte unico i vari e discordanti nazionalismi, le ambizioni e gli interessi personali di principi e principotti.

Ed allora? Decadenza dell'Islam invece di quel famoso Islam in marcia che da anni si va ripetendo forse troppo spesso? Vediamo che cosa ne pensa un arabo tra i più colti ed i più preparati.

Ameen Rihani, un siriano da lunghi anni stabilito in America, e di cui già conoscevamo un bello studio su *Ibn Sa' ond*, il rivale fortunato di Re Hussein, ha scritto per la casa Constable di Londra le impressioni di un suo ritorno in Arabia (*Around the Coast of Arabia*). Ma è qualcosa di molto più importante di un semplice resoconto di viaggio. Nelle cinque parti della sua opera Rihani ci parla dell'Hedgiaz e del suo Re d'allora, Hussein, d'Asir col celebre Idrisi, degli sceicchi di Kuwait e di Bahrani ed infine di Aden e del Protettorato inglese. Ci fa conoscere le figure dei capi, dei differenti popoli, dei *leaders*, dei vari movimenti, analizza acutamente l'anima delle masse e quella dei suoi dirigenti, e racconta le loro leggende, le loro poesie e le loro aspirazioni politiche. Tralasciamo le prime parti a carattere più specialmente folkloristico, per quanto vi si trovino delle scenette di un sapore assai gustoso, come ad esempio di Hussein che pur «of all Arab kings is the most kindly» ed il cui divertimento preferito è di martoriare due poveri disgraziati che per maggiore beffa ha fatto ministri delle finanze l'uno e degli affari esteri l'altro, terrorizzando l'economista a mezzo di lucertole e camaleonti che gli getta sul viso ed il diplomatico con delle brusche ed improvvise rivoltellate sparategli dietro alle orecchie, e veniamo ai capitoli che più trattano di politica.

Con Re Hussein lo scrittore è molto severo, le sue riforme con i loro ridicoli risultati come ad esempio «una scuola di agricoltura in un paese dove non c'è agricoltura» o di «una scuola militare il cui buon successo deve dipendere dai beduini, nemici innati di qualsiasi regola di ordine e di disciplina» sono — a suo giudizio — fallite tutte o quasi. Politicamente il Re è una marionetta nelle mani dell'Inghilterra, e se per un momento Rihani cede la parola a quelcuno dell'*élite* intellettuale di Jedda ne sentiamo anche delle peggiori. Lo sceicco Qasem, antico deputato dell'Hedgiaz al Parlamento turco è decisamente pessimista e non si perita di affermare che «gli hascemismi non possono riformare nulla, e gli Zu Hassan resteranno dei briganti e degli assassini fino alla fine dei secoli, che i Beduini di Kuwais non possono essere nè educati nè riformati, e di Buqoum continueranno a mentire, ad ingannare ed a commettere ribalderie fino a che Allah non ne distruggerà anche la più piccola traccia».

E di episodi come questi se ne potrebbero citare a iosa, che Rihani è un po' come Bulow, non gli piace accusare lui direttamente, ma manifesta la sua opinione riportando ed approvando i giudizi più neri, le previsioni meno rosee. Si capisce che l'a. è sfiduciato e che sperava di trovare dopo la sua lunga assenza l'Arabia molto più avanti nella via del progresso. Soprattutto lo spaventano le brusche violente esplosioni del più intransigente fanatismo religioso ed il cocciuto conservatorismo arabo che si ostina a voler mantenere in vita usi, costumi e leggi barbare e medioevali.

Nel rifare la storia in seguito alla quale l'Hedgiaz entrò nella guerra mondiale a rimorchio dell'Intesa, storia ormai più che nota dopo il famoso libro del Col. Lawrence «La rivolta del deserto», Rihani si dilunga molto a parlare dell'accordo Sykes-Picot. La duplicità dell'Inghilterra che mentre fa promettere da Sir A. Mac Mahon alla Mecca la creazione dello stato Pan-arabo stringe un trattato segreto colla Francia per la costituzione della Siria e della Palestina in zone politiche autonome separate, l'indigena. Ma finisce però implicitamente per riconoscere che non tutto il male viene per nuocere, e che se il trattato franco-inglese è stato fatale all'impero arabo ha salvato però la sua Siria dall'assoggettamento ad un popolo ancora assai poco progredito e civile. Ed è un riconoscimento che venendo da un arabo acquista un singolare valore.

DARIO SABATELLO

AMEEN RIHANI: *Around the Coast of Arabia* - Macmillan - London, IX.

MAKER OF MODERN ARABIA

By Ameen Rihani

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Daily Mirror, January 11, 1939

THE WORLD B

*PREDICTS TROUBLE: Ameen Fares Rihani, onetime U. S. Secret Service agent in Mexico, comes back from Palestine and warns England that a Confederation of Arab States is "brewing."*

# England Is Arabs' 'Public Enemy No. 1'

RUDOLPH VALENTINO'S "SHEIK" movie told most Americans all they know about Arabs. Ameen Fares Rihani has come to America to give us facts instead of fiction — naturally, his facts are tempered by his prejudices.

He was born in Lebanon, just north of Palestine; he came to America when he was 10, was educated in New York City public schools, has written 20 books since then. He is an American citizen, a Christian by religion —but he is still a violent Arab Nationalist, spends much of his time among the world's 70 million Arabs. Right now, its pet hate is England.

**BRITISH STARTED IT**

"The British forced the Arabs into insurrection, just as the New Englanders were forced to fight the Red Coats to defend their country.

"The British soldiers use the worst methods of modern warfare, bombing peaceful villages —like Mussolini in Ethiopia. Their military police use unspeakable torture to torment prisoners into "confessions."

"No leader in Palestine today could get the Arabs to stop. I often see the Grand Mufti in Lebanon (a French mandate). He is without doubt the leader of the insurrection. We call him the 'Smiling Lion,' who keeps biting the tail of the British lion. He is a man of steel."

British bigwigs are gathering now in London to solve the explosive problem of Palestine:

"I don't know what will result from this conference. The British themselves don't know, although they probably have something up their sleeves.

"But any policy they impose would require 50,000 soldiers to enforce it. They have only 17,000 in the army there now.

"English procrastination and indecision on this problem has lost power and prestige for that country."

And that is what bothers the British. The Pan-Arab movement is far bigger than Palestine, which is merely one focal point of the whole movement, stretching all around the northern coast of Africa:

"In Palestine, the Arabs do not want to be ruled by anybody. They have been masters of their own house for 1,500 years; at the present rate of immigration, they would be in the minority within five years.

**EUROPE'S PROBLEM**

"Palestine cannot continue to solve the persecution problem that rightfully belongs to Europe because it was created there. After all, Palestine has only 9,000 square miles of territory —the size of New Hampshire— It cannot hold any more refugees from Europe. Malcolm MacDonald, British Colonial Secretary admitted that."

Rihani explains something that really scares England—he predicts that eventually there will be a great Confederation of Arab States, like the United States of America. It began five years ago when an alliance was concluded between Iraq and Saudi Arabia.

Rihani's prophecy "puts the finger on" France, too. He demands that France ratify her pact giving independence to mandated Lebanon and Syria:

"France has been procrastinating for 2 years, using her strained relations with Italy as an excuse for not freeing the Arabs in Lebanon and Syria. We cannot forever wait on France's peace of mind.

**MUSSOLINI WON'T RULE**

"There are always rumors of Italian propaganda in the Arab world, but it isn't anything to speak of. Britain and France should know that Arabian countries would never accept Mussolini as a master. All the Arabs want is to be their own masters."

And so, England has another headache for which Arabians would prescribe this cure: Amputation.

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el 21 de Enero 1939

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## Se Traducirán las Obras del Filósofo Arabe Amin Rihani

### El señor José E. Guraieb ofrecerá esta primicia a nuestro medio

Amin Rihani, el gran filósofo libanés, ha autorizado al señor José E. Guraieb, colaborador de nuestro diario y radicado entre nosotros la traducción de todos sus libros al español. Guraieb ha recibido el año pasado, los siguientes libros de Rihani: "Los reyes árabes", Faizal 1º, "Los Rihaniat". "El corazón del Irak", y una novela cuyos protagonistas son un conocido general alemán y la hija de un ministro turco. La obra se desarrolla en la ribera del Bósforo, durante la guerra del 14.

Rihani visitó después de la guerra, toda la península arábiga, siendo recibido con todos los honores dignos de un gran escritor y pen-

JOSE E. GURAIEB

-sador, por el Rey Husain, Cherif de Meca, el Rey Faizal 1º, Iben Saud, el Iman Yahia, rey del Yemen, etc. Y a raíz de esa histórica visita escribió su famoso libro "Los reyes árabes", libro que causó sensación en la diplomacia internacional.

Como primicia publicaremos mañana esta traducción que el señor Guraieb quiso adelantar a su tarea literaria, tomada del libro "Los Rihaniat", que significa "arrayanes". En este artículo Rihani describe el valle cerca del que vive. Es un lugar pintoresco, digno de las montañas del Líbano, cuya belleza fué cantada por Renán. el Conde de Volny, Lamartin y Chateaubriand. Rihani es discípulo del famoso filósofo árabe Abul-ula-Almarri, cuya obra "Al-luzumiat" tradujo al inglés. Al-Marri murió hace mil años, mientras que la juventud del habla arábiga de hoy, se inicia en su escuela y le comentan como el verdadero prototipo del pensador y del humanista.

Nuestros lectores, y en especial la culta y numerosa colectividad siriolibanesa, entre nosotros, han de acoger con agrado esta página de Amin Rihani.

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## Ameen Rihani

Ameen Affandi Rihani, the famous Arab scholar and philosopher, who was banished last month from his native town al-Fareekeh, (Mt. Lebanon), because in a speech he compared the Turkish regime favourably with the present French regime, attacking the hipocracy and tyranny of the latter. The Arab leaders in the different Arab countries invited Rihani to settle in their regions. The banished Arab author however chose to go to Baghdad, accepting the royal invitation of H.M. King Ghazee.

To the right is the latest picture of Rihani Affandi.

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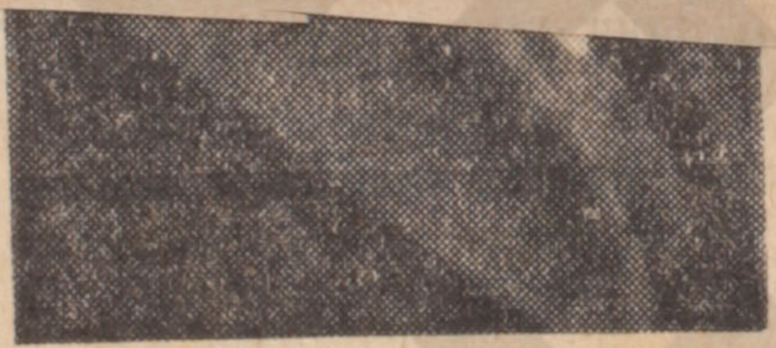

*Ameen Rihani, born in Syria, but now an American, opened the Community Forum lecture series last night with a discussion of Near East problems.*

Referring to the situation in the Holy Land as "a sorry go round," Rihani's solution to the racial strife would be in the removal of what he called the only barrier—political Zionism.

After repeated tales of how the "Promised Land became a much too-promised land" after the World war, the speaker stressed the terms of the mandate as set forth in Article 22 of the covenant of the League of Nations concerning alloted measures of independence granted the Arabs.

He told of the origin and development of Zionist and Arabian nationalist movements.

Rihani is opposed to settlement of the present problems by warfare or an appeal to religion. He cites a "hands-off policy," especially by Britain, as a means to a peaceful end to the problem.

He denounced additional Jewish immigration in Palestine and at the same time declared his "Semitic blood surges at the atrocious anti-Zionist policies of the Germans."

Finally, Rihani advocated cooperation of Arabs and Jews to construct a "truly peaceful Holy Land."

Año II Revista Mensual de Cultura

Página 10 Febrero 20 de 1939 Num. 21 EMIR

121

# Amín Rihane célebre Libanés

add. Uruguay 104 Desp. 7 Mexico, D.F.

Amin Rihane.

El libanés más célebre y conocido en América después de Gibrán Jalil Gibrán es, sin duda, Amin Rihane. Como Gibrán escribe en inglés y en árabe con igual facilidad. Estos dos hombres se revelaron contra el estilo árabe que miraba más la forma que el fondo. Cuando sus libros empezaron a circular en Egipto, Siria y el Líbano voces de protesta se levantaron en todas partes del lado de los retardatarios que querían conservar los mismos giros y términos que usara Mahoma en el Corán. Pero sus libros gustaron a los estudiantes, que clandestinamente los leían porque tanto Gibrán como Rihane trataban de inculcar nuevas ideas liberales sobre el clero a sus compatriotas y hacerles ver como ese elemento se aprovechaba de la ignorancia del pueblo para dominar y también se enfiló sobre los ricos que explotaban a los campesinos. No cabe duda que "Al Rihaniat", "Alas Rotas" tuvieron sus repercusiones en el alma sensible del pueblo libanés.

La fama política de Rihane nació durante la guerra mundial pues adoptó la causa de los aliados e hizo mucho para estimular a los libaneses y sirios para alistarse en las filas de los aliados y ayudarlos pecuniariamente. Los compatriotas de México lo conocieron durante la guerra mundial trabajando en forma comités de socorros.

Después del año de 1923 llegó su reputación a la cumbre al lanzar al mercado mundial su obra en inglés y en árabe titulada "Viaje en Arabia", en dos tomos y el tercero lo dedicó al país de Nalled. La recepción que le dispensaron los reyes y príncipes árabes fue indescriptible. En este libro se reveló el genio de Rihane al describir y analizar la psicología y topografía de cada país visitado. A su paso por Egipto para ir al Hellaz los intelectuales le dieron un banquete que dió mucho que hablar a la Prensa. A su llegada a Gedda, puerto del Hellaz vino especialmente de La Meca el Rey Husain, el famoso autor de la revolución árabe contra los turcos. Vino a Gedda porque Amin no podía ir a la Meca, por profesar la religión cristiana. Rihane, después de algunos días de prácticas, revelando su plan al anciano rey de formar una alianza militar y unificar la secretaría de relaciones entre los reyes de la Península Arábiga. El viejo rey, por tener las dos ciudades santas bajo su mando y ser descendiente de Fatima, hija de Profeta, manifestó su deseo de ser quien encabezara la confederación. De Gedda se trasladó al país más cerrado del Mundo al extranjero, es decir el Yemen, al país del Iman Yahia Hamid Eddin. País del café, montañoso, donde cada pueblo es una fortaleza por el estilo del Líbano. Llegado a Sanaa, capital de esta nación guerrera, el desconfiado príncipe lo recibió agriamente al principio y lo dejó incomunicado algunos días. Por fin llegan a un entendimiento y las pláticas sobre la confederación dieron el mismo resultado que en Gedda. Se despidió del rígido rey que durante muchos años se enfrentó contra el ejército turco, y marchó hacia Assir, donde dominaba el príncipe Idrisi— actualmente este país forma parte del reino Ibn Saud y unas tribus llevan sombrero de paja por el estilo de los indígenas mexicanos. Igualmente existe el mango—; de ahí tomó el vapor para la India, y después de muchos obstáculos se embarcó para Bassorah, puerto del Irak. Después de varios trámites pudo dirigirse a la tierra desértica del Nalled, la tierra de Ibn Saud. Una recepción digna de un príncipe le dispensó el Rey Caballero. Según se desprende de lo escrito por Rihane, el gigantesco rey —mide dos metros veinte centímetros— que es a la vez un hombre demócrata había de enseñorearse de la Península debido a su gran talento. Parece que fue una profecía de Rihane, pues actualmente este rey domina la mayor parte de la Península. Anexando el Hellaz y el Assir y amenaza al Yemen.

La misión de Rihane no tuvo éxito debido a la debilidad que existía entre los diversos príncipes que dirigen el destino de la Península y la ambición de cada uno de verse a la cabeza de la Confederación. Pero no se puede negar que el libro de Rihane causó sensación en todo el mundo y sirvió para que los príncipes árabes se fueran conociendo e interesarse unos por otros hasta llegar a apreciarse. Además, el libro levantó el interés entre los demás países árabes y sirvió para que otros intelectuales árabes siguieran esas rutas y escribieran sobre Arabia, tierra legendaria y casi desconocida. De Riad, capital de Nalled se trasladó a Bagdad, donde reinaba entonces el gran rey Faisal, hijo del Husain. Fue acogido con mucho cariño por el pueblo y por el monarca, banquetes y fiestas se dieron en su honor. Un año después hizo su famoso libro titulado "En el Corazón del Iraq". De Bagdad regresó a su patria, el Líbano, donde la fama adquirida en el viaje le había precedido. La intelectualidad libanesa le hizo un homenaje en el mejor teatro de la capital, hablando escitores y poetas.

NY J T White


**The Bulletin**
San Francisco

SAN FRANCISCO'S GREAT HOME NEWSPAPER

The following item of interest to you appeared in THE BULLETIN of Feb. 14 on the Books Page.

1921


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LLETIN: SAN FRANCISCO, MONDAY, FEBRUA


tin Book Pa

## Andalusia

### Alcazar

**By Ameen Rihani**

There was a rhapsody in all her moods,
A child-like grace, a passion unrestrained;
Her throne, which bard and saki shared, was stained
With virgin wine as with the blood of feuds;
And in her lyric-woven interludes
Epitomizing destiny and time,
Her spirit, hid in opalescent rhyme,
The shades of Melancholy still eludes.

Where'er she trod, the rose and bulbul meet;
Where'er she revelled, gardens ever blow;
Where'er she danced, the henna of her feet
Yet lends a luster to the poppy's glow;—
Arabia, dark-eyed, light-hearted, fair,
Is but a flower in Andalusia's hair.

—From "A Chant of Mystics." (James T. White Co.)

## POETRY

N.Y. Post Literary Review March 12/21

"A CHANT OF THE MYSTICS AND OTHER POEMS." By AMEEN F. RIHANI. New York: James T. White.

The literary output of a modern city is certainly varied. Down the hill, back of Trinity Church in New York, just a step or two from Wall Street, is the Syrian quarter. There are many exotic-looking gentlemen there, with bright eyes and red lips, and among them one may occasionally meet a writer named Ameen F. Rihani. Mr. Rihani, who writes in English as well as in other languages, has a new book out of his poems: "A Chant of the Mystics." The extracts which follow will serve to give the reader its flavor. They are a reminder of how many kinds of civilized thought sail into this harbor:

*Nor Crescent nor Cross we adore;*
*Nor Buddha nor Christ we implore;*
*Nor Muslem nor Jew we abhor:*
*We are free.*

*We are not of Iran or of Ind,*
*We are not of Arabia or Sind:*
*We are free.*

*We are not of the East, of the West;*
*No boundaries exist in our breast:*
*We are free. . . .*

*We are not wrought of fire or of foam;*
*Nor the sun nor the sea is our home;*
*Nor the angel our kin nor the gnome:*
*We are free. . . .*

*O Brothers, our word is the truth,*
*Our standard the guide;*
*No Sufis are speaking, but he*
*In whom all things abide.*
*Yea, his parrots are we, sugar-chewing*
*And repeating his words evermore,*
*While the habitants rude of the world*
*Camel-like thistles devour.*

1921

## A Sufi Song

**By Ameen Rihani**

My heart's the field I sow for thee,
For thee to water and to reap;
My heart's the house I ope for thee,
For thee to air and dust and sweep;
My heart's the rug I spread for thee,
For thee to dance or pray or sleep;
My heart's the pearls I thread for thee,
For thee to wear or break or keep;
My heart's a sack of magic things—
Magic carpets, caps and rings—
To bring thee treasures from afar
And from the deep.

—From "A Chant of Mystics."
(James T. White & Co.)

San Francisco Bulletin

K.C. Star
2-15-21

## ALHAMBRA.

Gods of the silence, still remembering
The dying echoes of her lute, bemoan,
In canticles of golden monotone,
Her orient splendor too soon vanishing;
And while lions guard her courts, gray eagles wing
Around her turquoise domes, and seedlings blown
From distant lands to her hushed fountains cling,
Yea, and the sun himself sits in her throne.

Time, once her vassal, lingers near the streams
That woo the shadows of her crumbling walls,
And, musing of Alhambra's glory, dreams
Of Elegance and Power in Myrtle Halls—
Arabia, once counted of the strong,
Is but a sigh in Andalusia's song.

—Ameen Rihani in "A Chant of Mystics" (James T. White & Co., New York).

*Oakland Tribune*
*March 2 - 39*

# Arab Has Plan To End Warfare

### Joint Arab-Jewish State Means Peace, Says Scholar Here

Ten years could see the end to hostilities between Jews and Arabs in Palestine and the start of an era of friendly living between the peoples.

That is the belief of Ameen Rihani, Arabian scholar and intellectual who has devised a plan by which he things the entire trouble could be settled.

Rihani is in Oakland preparing for participation in an open forum discussion of the situation with Rabbi Jacob Weinstein and Sir Ronald Storrs next Monday evening.

**JOINT RULE, SOLUTION**

His plan would place Palestine on a political and economical basis similar to that in effect in Iraq, in which Jews and Arabs would participate alike in the Government and industrial life.

The basic point in his program would be the shutting off of immigration to the area for a period of 10 years and continuation of affairs there on the present status quo. Jewish refugees from Europe would not be permitted to enter Palestine for settlement until the end of that time.

"There is no natural animosity between the Arab and the Jew," Rihani declared. "There is absolutely no anti-Semitic feeling among the Arabians.

**BASIS OF ENMITY**

"The trouble—and its attendant bloodshed—arises out of the desire of the strong Zionist wing to set up a Jewish state in Palestine. Arabs will never stand for that."

The extreme Zionists will not accept a policy of restricted immigration and restricted sale of land, he said, and therein lies the problem.

"The Arabs already have stated that if such a settlement as I propose were put into effect they would open the other States, such as Iraq, to refugee Jewish immigration so far as it would be feasible.

**1,400,000 POPULATION**

"You must remember that Palestine already is overcrowded with 400,000 Jews and 1,000,000 Arabs, not including the Europeans that are there. It is just economically impossible to allow further immigration, and how can you expect Arabs to stand for the establishment of a Jewish state."

Great Britain already has put a halt to refugee immigration, Rihani said, and his proposed plan would continue such restriction until the country has settled itself and ironed out internal difficulties.

**RESIDENT OF U.S.**

Rihani was born in Mount Lebonon, once part of Syria, but came to United States at the age of 12 and has made his permanent home here since, writing and studying. Occasional trips to Arabia have furnished him with the information on affairs there.

He said there would be no difficulty of Jewish interests in Arabia losing their concessions if his plan were adopted. The potash and electric power concessions now held by Jews would remain intact in their control just as the Iraq petroleum interests continued in their original ownership after a similar system went into affect there, he said.

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*Egyptian Mail*
*March 18 1921*

Egyptian ... [SUNDAY], MARCH 18, 1921.

*Forward to Mr. ...*

## SYRIAN POET WRITES IN ENGLISH.

### REMARKABLE VOLUME OF VERSE.

["A CHANT OF MYSTICS" by Ameen Rihani. Jas. T. White and Co., publishers, New York.]

Some little time ago we reviewed in the "Sphinx" a translation of the Luzamiat of Abu'l Ala: and the name of the translator was Ameen Rihani. At the time, we spoke in wonder at the command of English language. Rihani (who is a Syrian by birth) must have, to have strung such a pleasing necklace of delightful and poetic words together, but now, reading his last book entitled "A Chant of Mystics and other poems," we are still more surprised and charmed, for this new book, you must know, is no translation but a slender volume of original poems in English.

While commending the Syrian for his almost invariable use of suitable and correct English and for his poetic diction, yet we must severely find fault with him for the way (in quite a number of his poems) in which the metres of his lines halt and the music of his phrasing jangles. It is surprising, in a man of his parts and talents, to find that for the want of a little extra care, he has spoilt what would otherwise be a volume of creditable and charming verse.

We might quote many instances of this, but we will content ourselves with comparing the first and last verses of his poem "The Song of Rain"; it will suffice to explain what we mean.

In the first verse he writes:—

"Allah is merciful, Allah is kind,
His heart in the tears of the earth is
inshrined;
He chains the desire
Of whirlwind and fire—
The Draught, the Simoon and their
forces entire,

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*Times-Delta, Visalia, California*
*March 3, 1939*

VISALIA TIM[ES]

# Advances Theory For Solution Of Near East Problem

The removal of political Zionism and the granting of more democratic privileges to the people of Palestine by the British government were stated as possible solutions to the Arabic-Jewish problem in Palestine by Ameen Rihani, noted lecturer on the Near East, who spoke in the high school auditorium last night. Rihani appeared as forum speaker under the auspices of the Sequoia Branch of the American Association of University Women, cooperating with K. W. Mitchell, principal of the evening high school. Mitchell was chairman and introduced the speaker.

Nothing can be gained, Rihani pointed out, by denouncing either Arabs of Jews. Both have their good qualities and their failings. Hatred and animosity, spurred by vicious propaganda, run amuck on both sides, and "the Holy Land is indeed a land of unholy strife." In the past it was a land of religious conflict and today it is a land of national conflict.

"War has not solved any serious problems, and the present problem cannot be solved by the use of force, as exercised by the British," Rihani said, "and neither can it be solved by an appeal to religious emotions."

**Problem Basis**

Agricultural and economic difficulties are the bases of the problem, he declared, and we must stick to realities if we are to offer a solution, and not be confused by emotional and religious issues. That the British government has failed in its responsibility to Palestine is granted by scholars and statesmen of every nationality. In 20 years there have been 10 uprisings in Palestine and seven commissions of inquiry. The usual policy of the British government is to follow every uprising with a commission of inquiry, and then act as it sees fit, without regard to the wishes of the inhabitants. "For 20 years, Britain has been judge at its own trial," the speaker said.

The Arabic nationalist movement was not an outgrowth of the war, he stated, but was initiated before the war, as was Zionism. Both movements simply found in the war an opportunity to get quicker realization of their programs. The Turk, he pointed out, were the common enemy of both English and Arabs. Palestine has long been a bone of contention among the powers. It was rumored at one time that the English were considering giving Palestine to Belgium as a Christmas gift to the king of that counry for his work in the World War, Rihani stated. France has intermittently had her eye on Palestine and the Jews look upon it as theirs, so that "the Land of Promise has become a too-much promised land."

**Racial Impossibility**

Palestine, as a whole, Rihani declared, should not and cannot be made a national home for the Jews. That would be an economic and racial impossibility. But a national Jewish home may be founded in Palestine, as a religious and cultural institution. The mixture of Zionism and politics is the source of much of the trouble, complicated by the use of capital furnished by the Zionist movement, he said.

An Arab by birth, Rihani asserted that he was entirely impartial and objective in his viewpoints on the Arab-Jewis situation in Palestine. As a scholar and lecturer, he has devoted much time and thought to the problem. He is the author of many books in both Englis hand Arabic.

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# Palestine Experts Will Debate Here

Jewish, Arab and British viewpoints on the Palestine question will be debated by three authoritative speakers at a Town Hall meeting at Dreamland Auditorium Thursday evening, entitled "Who Shall Rule Palestine?"

The Arab argument will be presented by Ameen Rihani, Arab author and authority on the Arabian issue in Palestine. Rabbi Jacob Weinstein, director of the School for Jewish Studies, will present the Jewish argument.

Between the two will stand Sir Ronald Storrs, former British military and civil governor of Jerusalem, who worked with Lawrence of Arabia during the war years.

*The Fresno Bee, March 4, 1939*



# Palestine Is Forum Topic

The Arabs And The Jews In Palestine is the topic to be discussed tomorrow night by Dr. Ameen Rihani, noted Arab intellectual, at the Sunday Evening Forum at the First Congregational Church, M and Divisadero Streets, starting at 7:30 o'clock. The public is invited.

Dr. Rihani will present the Arab's point of view in the present Palestine conflict between the Arabs and the Jews. However, sponsors of his appearance here say he is not unfriendly, but rather sympathetic toward the Jew. He is quoted as having made the following statement upon his arrival in New York recently:

"The British Government is not facing an easier situation today than in the past. The Arabs are stronger, having held the British at bay for a year in their guerrilla warfare, and the Jews are stronger, too, because world sentiment has been aroused in their favor through the persecutions in Germany and East Europe. The British government has to face a certain intransigency on both sides."

Julian B. Arnold, an explorer and authority on African civilization, will speak on German Colonial Claims at the forum meeting March 12th.

## INTELLECTUAL

Dr. Ameen Rihani

20-odd books in English and numerous volumes in Arabic—novels, essays, poems, and a history of King Iban As'oud. That the Orient is not dead to progress, that Orientals are not hopelessly backward, that they still have some vital truths—these things are clearly brought out in his works. By virtue of the fact that he has brought such points to the attention of the world through his books, Ameen Rihani holds a place of rare distinction in the Arabic-speaking countries.

The literature on Arabia might be divided into two classes, the superficial books that are readable and unreliable in regard to exact facts, and the scholarly works that are reliable but make much more difficult reading. Rihani fills the gap with books that combine the good qualities of these two groups—books that are both readable and reliable.

Bayard Dodge, president of the American university at Beirut, wrote the following to Ameen Rihani: "I think that all of us owe you a real debt of gratitude for making clear to us the whole problem of Arabia, which has always been an uncertain part of the world . . ."

Poet, writer, lecturer, philosopher—Ameen Rihani, in his spiritual and intellectual evolution has become anti-nothing—pro-everything that makes life in the east and in the west beautiful and worthwhile. He would bring the best of both worlds together to an advantage to all concerned.

**Photo shows Ameen Rihani, internationally known lecturer, who will discuss "Arabs and Jews In Palestine" Friday evening at 7:45 o'clock before the Yuba City night school forum. Change of the forum date from the regular time to Friday was necessary on this occasion in order to secure Rihani's appearance here between lectures in San Francisco and Portland, according to Marion McCart, forum director. The lecture is open to the public. (A.-D. Photo Engraving).**

MARCH 6, 1939 13

## Palestine

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Appeal-Democrat, Marysville, Yuba City, California

March 1939

# *Palestine Authority to Address Y. C. Forum*

Ameen Rihani, American citizen who makes his home in Freike, Mount Lebanon, Syria, will be the speaker Friday night at the Yuba City night school forum, during the course of a lecture tour of th United States. His subject will b "Arabs and Jews in Palestine."

He is known as one of the foremost authorities on both political and cultural subjects of the near east, a brilliant lecturer of proven ability and the possessor of a charming personality.

Rihani is the author of some 20-odd books in English and numerous volumes in Arabic—novels, essays, poems, and a history of King Iban As'oud. That the Orient is not dead to progress, that Orientals are not hopelessly backward, that they still have some vital truths—these things are clearly brought out in his works. By virtue of the fact that he has brought such points to the attention of the world through his books, Ameen Rihani holds a place of rare distinction in the Arabic-speaking countries.

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## Lecturer

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FRANCISCO EXAMINER: FRIDAY, MARCH 10, 1939

# 00,000 Trade

# Palestine Policy Scored, Defended

## *British Stand Discussed At Town Hall*

Britain's policies in Palestine were put under the guns of both Jewish and Arab viewpoints last night at a Town Hall Forum symposium in Dreamland Auditorium.

More than 2,000 San Franciscans attended. Speakers were Sir Ronald Storrs, former civil and military governor of Judea, who presented the British side; Ameen Rihani, for the Arabs, and Rabbi Jacob Weinstein, head of the San Francisco School for Jewish Studies.

Neither Rihani nor Weinstein professed himself as impressed by the Kiplingesque mission of the British in Arabia.

Rabbi Weinstein declared, and Sir Ronald agreed, that Britain's realistic policy in Palestine was the "tight little isle's" old-time policy of "divide and rule." Weinstein asserted the British were "playing ball" with the Arab extremists, whose core is the Grand Mufti, when by encouraging the moderates there might be more genuine hope of an Arab-Jewish settlement.

**SAME AMITY.**

Weinstein pointed out that during the Ninth, Tenth and Eleventh centuries, Jews and Arabs had gotten along together and brought to Europe a leaven for the decadence of the Middle Ages. His inference was that this same state of amity might be achieved today were it not for the British.

Jews, by a transfusion of new money, new technology and new industriousness, actually have raised the Arabs' status, Weinstein maintained.

Rihani made his main argument on the 20 centuries of Arab residence in Palestine and the part Arabs had played in aiding the British against the Turks in World War. He declared:

"This problem can't be settled by appeals to force, neither can it be settled by appeals to religious emotion."

He did not think Palestinian colonization was the answer to the Jews' problem of persecution. He disparaged Palestine's importance in this world-wide question by pointing out the country was only the size of Vermont. Arabs, he said, have sympathy with the Jews in their persecution, but not with the "political ambitions of the Zionists."

**SORE POINT.**

The sharpest contention of the evening was stirred between Rihani and Sir Ronald over the Arabs' World War role. Sir Ronald touched this sore point by belittling what they had done.

He characterized the sacred societies, which before the war had agitated for Arab nationalism, as "political Ku Klux Klans," and "revolutionary Phi Beta Kappas which might have done something if the Turks hadn't been there."

**TRIBUTE TO IDEALS.**

He did not believe Palestine was an integral part of Arabia, and paid tribute to the ideals of Zionism. Nevertheless, he defended the British policy of "trying to please both sides." Of the immediate future, he said:

**"Terrorism must be put down. Immigration of Jews must not be cut off. Arabs must get some definite guarantee they won't become a dispossessed people and underdogs in their own country."**

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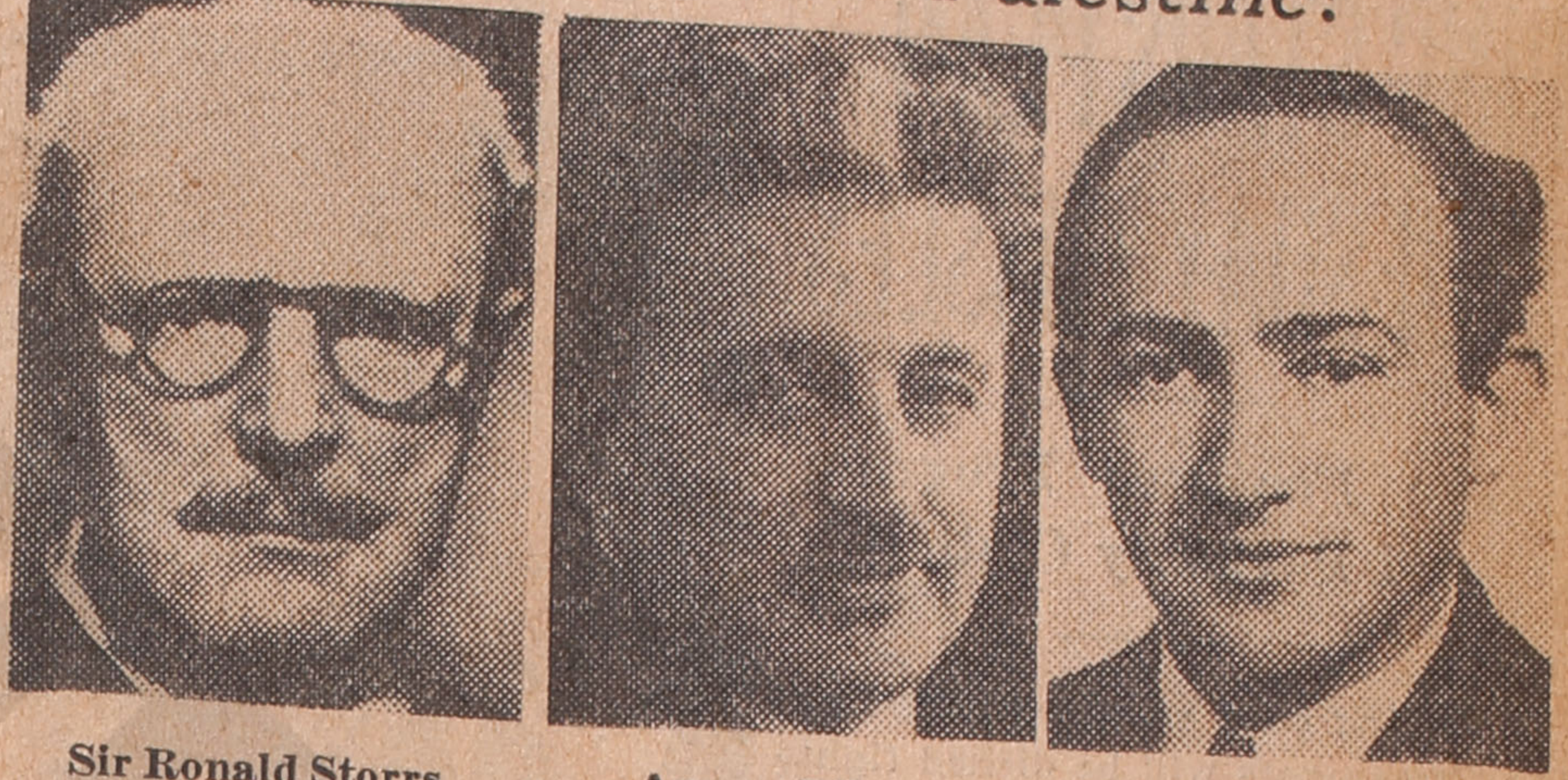
*The Sunday Oregonian*

PORTLAND, MARCH 12, 1939

## *Who Shall Rule Palestine?*



Sir Ronald Storrs — Ameen Rihani — Jacob Weinstein

**These three—Sir Ronald Storrs, once governor of Jerusalem; Ameen Riham, spokesman for Arab culture, and Rabbi Jacob Weinstein, Jewish author—will appear in a Town Hall program, at the Masonic temple Monday at 8:15 P. M. Who shall rule Palestine will be their topic for discussion.**

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THE WASHINGTON POST September 7, 1929

## ARABS CALL ON STIMSON

Henry Miller Service.

Left to right (front), Aly Jouday, Ameen Rihani and Peter S. George, all of New York; (back) Frank C. Sakran and Elias Joseph, of Washington, and M. G. Sadak, of Orlando, Fla., a delegation of Arabs representing the Palestine National League, the new Syria party and the Young Men's Moslem Society, photographed after petitioning Secretary of State Stimson to aid in the repeal of certain laws which were blamed for the clash between Arabs and Jews.

AL-BAYAN, Washington D. C.

126

HEMSTREET
96 WARREN STREET
NEW YORK CITY

JAN 1 1931

N Y American

# Figures in World Affairs Will Address Conference On Cause and Cure of War

Distinguished representatives of the State Department, the Navy, the Senate, aviation forces, civilian peace groups, and internationally known interpreters of current developments in the relations between world empires and dependencies are announced as speakers in the Sixth National Canference on the Cause and Cure of War, to be held in Washington, January 19-22.

Several hundred delegates from all parts of the country, representative of eleven national women's organizations, will participate under the direction of Mrs. Carrie Chapman Catt in a meeting designed to "arrive more closely at an understanding of the situations surrounding the problem of disarmament."

Senator David A. Reed of Pennsylvania, American delegate to the London Naval Conference, Miss Jane Addams of Chicago, and Paul Kellogg of New York City, editor of Survey, are scheduled to present the major points of the London Conference at the opening sessions, January 19. Senator Reed will relate its accomplishments and omissions, while Miss Addams and Mr. Kellogg will discuss factors in "security" as considered at the parley. A review of the first five years of the Cause and Cure of War Committee by its chairman, Mrs. Catt, to be followed with a review by James G. McDonald, of the Foreign Policy Association, of world happenings in 1930 pertaining to peace or war, are other opening day talks.

Two of the Navy's highest officers, Admiral William V. Pratt, chief of naval operations and a naval advisor at the

International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from

New York Herald Tribune

Date 12 OCT. 1930

# Peace Council Manifesto Hits Conscription

757

## School Military Training Also Criticized as Out of Harmony With the Times

## U. S. Cost Is $10,000,000

## Loyalty to Mankind and Conscience Called Supreme

Conscription and the military training of youth are attacked as "out of harmony with the pact of Paris" and as "preventing the development of the will to peace" by organizations or individuals in sixteen countries, in a manifesto signed by Albert Einstein, of Germany; H. G. Wells, Bertrand Russell and the Bishop of Birmingham, of Great Britain; Romain Rolland, of France; Sigmund Freud, of Austria; Rabindranath Tagore, of India; T. Z. Koo, of China, and Jane Addams, John Dewy and Upton Sinclair, United States.

Emphasizing the "contrast between the peace declarations of governments and the maintenance and extension of military training" the manifesto asserts that "the time has come when every sincere lover of peace should demand the abolition of military training of youth and should deny the right of governments to impose conscription.

"The older generation commits a grave crime against the younger generation when, in schools, universities, official and private organizations, it educates youth, often under the pretext of physical training, in the sciences of war.

"The peace treaties imposed on the defeated countries the suppression of conscription and the military training of youth. It is time for the peoples of the world to take the initiative in freeing themselves from both."

The Joint Peace Council, with headquarters in Vienna, sponsored this manifesto.

"Conscription takes various forms," said Tucker P. Smith, secretary of the Committee on Militarism in Education, 387 Bible House, which is co-operating for the United States in this movement. "In the United States it exists as compulsory military training in 159 out of the 225 schools and college R. O. T. C.'s receiving War Department aid. Not every one realizes that we are spending more then $10,000,000 a year on War Department courses in our schools.

"It is high time that such militarism be replaced by constructive courses and activities that lead students to understand the background and causes of war, and to appreciate and co-operate with the international machinery for peace. Such a course as is being given this year in Columbia University by Dr. Heber Harper is suggestive of what colleges and universities are beginning to do. The common people of the world are fed up with the folly, danger and futility of armament, conscription and military training as means to peace."

The manifesto follows:

"The governments of the world now officially acknowledge the supreme claims of peace. In the Pari. pact they have repudiated war as an instrument of national policy. Nevertheless preparation for war continues. Especially pronounced is the contrast between the peace declarations of governments and the maintenance and extension of military training.

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"We urge that the time has come when every sincere lover of peace should demand the abolition of military training of youth and should deny the right of governments to impose conscription. Conscription subjects the individual entirely to the military powers. It is a form of servitude, the habitual acceptance of which only illustrates its deadening effect.

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"If governments fail to recognize the strength of the revolt against war they must expect the resistance of those for whom loyalty to mankind and conscience is supreme.

"Let the peoples of all countries demand an end to militarism and conscripion and educate for humanity and peace."

The manifesto was signed by Jane Addams, United States; Dr. h. c. H. P. Berlage, Holland; the Right Rev. Ernest William Barnes, the Bishop of Birmingham; Paul Birukoff, Switzerland, formerly Russia; Valentin Bulgakoff, Russia; Dr. John Dewey, United States; Dr. Albert Einstein, Germany; Dr. August Forel, Switzerland; Dr. Sigmund Freud, Austria; Arvid Jarnefelt, Finland; T. Z. Koo, China; Dr. J. B. Kozak, Czechoslovakia; Selma Lagerlof, Sweden; Dr. J. L. Magnes, Palestine; Dr. h. c. Thomas Mann, Germany; Victor Margueritte, France; Sven Aarestad, Norway; Toyohiko Kagawa, Japan.

Also H. W. Nevinson, Great Britain; Rector Ole Olden, Norway; Dr. L. Quidde, Germany; Dr. Emanuel Radl, Czechoslovakia; Dr. Leonhard Ragaz, Switzerland; Ameen Rihani, Arabian-speaking countries; Henrietta Roland Holst, Holland; Romain Rolland, France; Bertrand Russell, F. R. S., Great Britain; Upton Sinclair, United States; Generalmajor a. D., Dr. h. c. F von Schenaich, Germany; Rabindranath Tagore, India; Elin Wagner Sweden; H. G. Wells, Great Britain Stefan Zweig, Austria.

The committee responsible for th[e] manifesto is the Joint Peace Counci[l] in which are associated the Friend[s] International Service Council, the In[ternational] Anti-Militarist Bureau, th[e] International Co-operative Women['s] Guild, the International Fellowship [of] Reconciliation, the International Unio[n] of Anti-Militarist Ministers and Clergy[men], the Peace Committee of the So[ciety] of Friends, the War Resisters' In[ternational], the Women's Internation[al] League for Peace and Freedom.

THURSDAY, SEPTEMBER 26, 1929 — EVENING G...

# Author Blames Politic...

## NOTED ARABIAN, ON VISIT HERE, GIVES HIS VIEWS

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"I am glad there is a daily in New York which will print the truth," said Rihani. "There is a German proverb, 'Papier ist geduldich,' meaning 'paper is patient.' I thought of that many times recently while reading of the wave of Arab atrocities.

"As a matter of fact, the Armenians outnumbered the Arabs in the

AMEEN RIHANI

attacks, another instance of the truth hidden behind a screen of propaganda.

"The Arabs have always lived at peace with the Jews. Even during the Turkish regime the Jews of the Near East were never molested. Indeed, the Turks must be looking on now with an Occidental grin.

"In the days of Titus it was the Roman generals who destroyed Jerusalem and dispersed the Jews. Only after the Arab conquest were the Jews permitted to re-enter Palestine. Of all conquerors of that country none was more tolerant than the Arab.

"Since the World War, the French have brought 50,000 Armenians and settled them in Syria. The British brought as many and settled them in Iraq..

"Why do not the Arabs of these two tribes rise against the Armenians? Because they have no political tag. There you have the fundamental cause for all the troubles in Palestine. It is political rather than racial or religious.

"If the Jews had come to Palestine as settlers there could be no fault found with them. But they came to make it a Zion state. That means Zionism against nationalism.

"This uprising may be quelled, but lasting peace is not possible until the question of the Holy Land is settled to the Arab's satisfaction. The Arabs outnumber the rest of the population eight to one and the small minority cannot succeed in imposing its dream of empire on the whole people.

"Great Britain made two pledges to the Arabs during the World War, which should stand as firmly as any pledges made to the Jews. The Arabs served the Allies; they had been in Palestine 1,300 years and hold it by right of conquest.

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*An end to militarization and conscr[ip]tion!*

*Education for humanity and peace!*

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# Author Blames Politics for Palestine War

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"To establish a home for the Je[ws] in Palestine means usurping the rights of the Arab. The Arab's vision has not been blurred by any financial considerations. He worships Allah. He lives by his convictions and ideals. He has sent his word out into the universe and believes it will not return to him void."

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Prof. Dr. L. Quidde (Germany).
Prof. Dr. Emanuel Radl (Czechoslovakia).
Prof. Dr. Leonhard Ragaz (Switzerland).
Ameen Rihani (Arabian speaking countries).
Henriette Roland Holst (Holland).
Romain Rolland (France).
Hon. Bertrand Russell, F. R. S. (Great Britain).
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The Secretary of the Joint Peace Council, Vienna VII. Döblergasse 2/26, Austria, will be glad to receive further signatures.

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**Says Nations Repudiated War.**

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Continued on Page Two.

# URGE WORLD TO END MILITARY TRAINING

## Leaders in Many Fields Sign Peace Manifesto Attacking "Education for War."

### APPEAL WIDELY BROADCAST

**Signers Include Einstein, Freud, Tagore, Jane Addams, H. G. Wells and John Dewey.**

A Columbus Day manifesto calling upon mankind to abolish military training and "deny the power of the governments to impose conscription" and signed by internationally known scientists, writers and philosophers was issued here yesterday by the Committee on Militarism in Education. The manifesto was sponsored by the Joint Peace Council, composed of peace organizations, and was broadcast in many world centres.

Among the signers were Albert Einstein, Sigmund Freud, John Dewey and Rabindranath Tagore.

Denouncing military training as "education for war" and as preventing the development of the "will to peace," the appeal declared "conscription is a form of servitude, the habitual acceptance of which only illustrates its deadening effect."

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**Continued on Page Two.**

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**Continued from Page One.**

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VALENTIN BULGAKOFF, Russia.
Prof. Dr. JOHN DEWEY, United Stataes.
Prof. Dr. ALBERT EINSTEIN, German.
Prof. Dr. AUGUST FOREL, Switzerland.
Prof. Dr. SIGMUND FREUD, Austria.
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Prof. Dr. J. B. KOZAK, Czechoslovakia.
SELMA LAGERLOF, Sweden.
Dr. J. L. MAGNES, Palestine.
Dr. THOMAS MANN, Germany.
VICTOR MARGUERITTE, France.
SVEN AARESTAD, Norway.
TOYOHIKO KAGAWA, Japan.
H. W. NEVINSON, Great Britain.
Rector OLE OLDEN, Norway.
Prof. Dr. L. QUIDDO, Germany.
Prof. Dr. EMANUEL RADL, Czechoslovakia.
Prof. Dr. LEONHARD RAGAZ, Switzerland.
AMEEN RIHANI, Arabian speaking countries.
HENRIETTE ROLAND HOLST, Holland.
ROMAIN ROLLAND, France.
BERTRAND RUSSELL, Great Britain.
UPTON SINCLAIR, United States.
General F. VON SCHOENAICH, Germany.
RABINDRANATH TAGORE, India.
ELIN WAGNER, Sweden.
H. G. WELLS, Great Britain.
STEFAN ZWEIG, Austria.

**Groups Affiliated With Council.**

Associated with the council are:

The Friends' International Service Council.
The International Anti-Militarist Bureau.
The International Cooperative Women's Guild.
The International Fellowship of Reconciliation.
The International Union of Anti-Militarist Ministers and Clergymen.
The Peace Committee of the Society of Friends.
The War Resisters' International.
The Women's International League for Peace and Freedom.

"Conscription takes various forms," said Tucker P. Smith, secretary of the Committee on Militarism, which is cooperating for the United States in this movement. "In the United States it exists as compulsory military training in 159 out of the 225 schools and college R. O. T. C.'s receiving War Department aid. Not every one realizes that we are spending more than $10,000,000 a year on War Department courses in our schools which enroll more than 142,000 students.

"It is high time that such militarism be replaced by constructive courses and activities that lead students to understand the background and causes of war, and to appreciate and cooperate with the international machinery for peace. Such a course as is being given this year in Columbia University by Dr. Heber Harper is suggestive of what colleges and universities are beginning to do. The common people of the world are fed up with the folly, danger and futility of armament, conscription and military training as means to peace."

MONDAY, FEBRUARY 25, 1929

The World Feb 25 1929

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DESERT'S SONS to Honor Him at Testimonial Dinner

AMEEN RIHANI

# NEW YORK SYRIANS TO FETE ARAB POET

## Ameen Rihani to Talk Chiefly on Arabian Politics

### HIS FAMED HORSES IN U. S.

### Saud, Stallion, and Noura, Mare, on Farm in New Hampshire

With his love of fine horses running a close race with his interest in poetry, philosophy and Arabian politics, Ameen Rihani will have a broad field of subjects to choose from when he speaks Saturday at a testimonial dinner to be given for him by the Syrian community of New York at the Hotel Commodore.

The horses of the well-known writer—Saud, the stallion Noura, the chestnut mare, and a filly colt—are now kicking up their heels in a paddock outside of Concord, N. H. They were given to Rihani by Ibn Saud, Mussolini of Arabia, when Rihani went to Arabia six years ago to study its political conditions.

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## SKIDS INTO ANOTHER

### High School Senior Loses Life at Red Bank—Two Others in Machine Injured

Miss Iris Bedle, seventeen, senior at Red Bank, N. J., high school, was killed at 6 o'clock last night, when the automobile in which she was a passenger skidded and crashed into another car on Cooper's Bridge, that town. Her home was in Keyport, N. J.

With her was her cousin, Ralph Bedle, eighteen, son of a Keyport undertaker, driver of the car, and Madeline Cook, seventeen. The latter two escaped with minor injuries. The other machine was operated by Carl Straub of No. 350 Fourth Street, South Amboy. Mrs. Straub was slightly cut.

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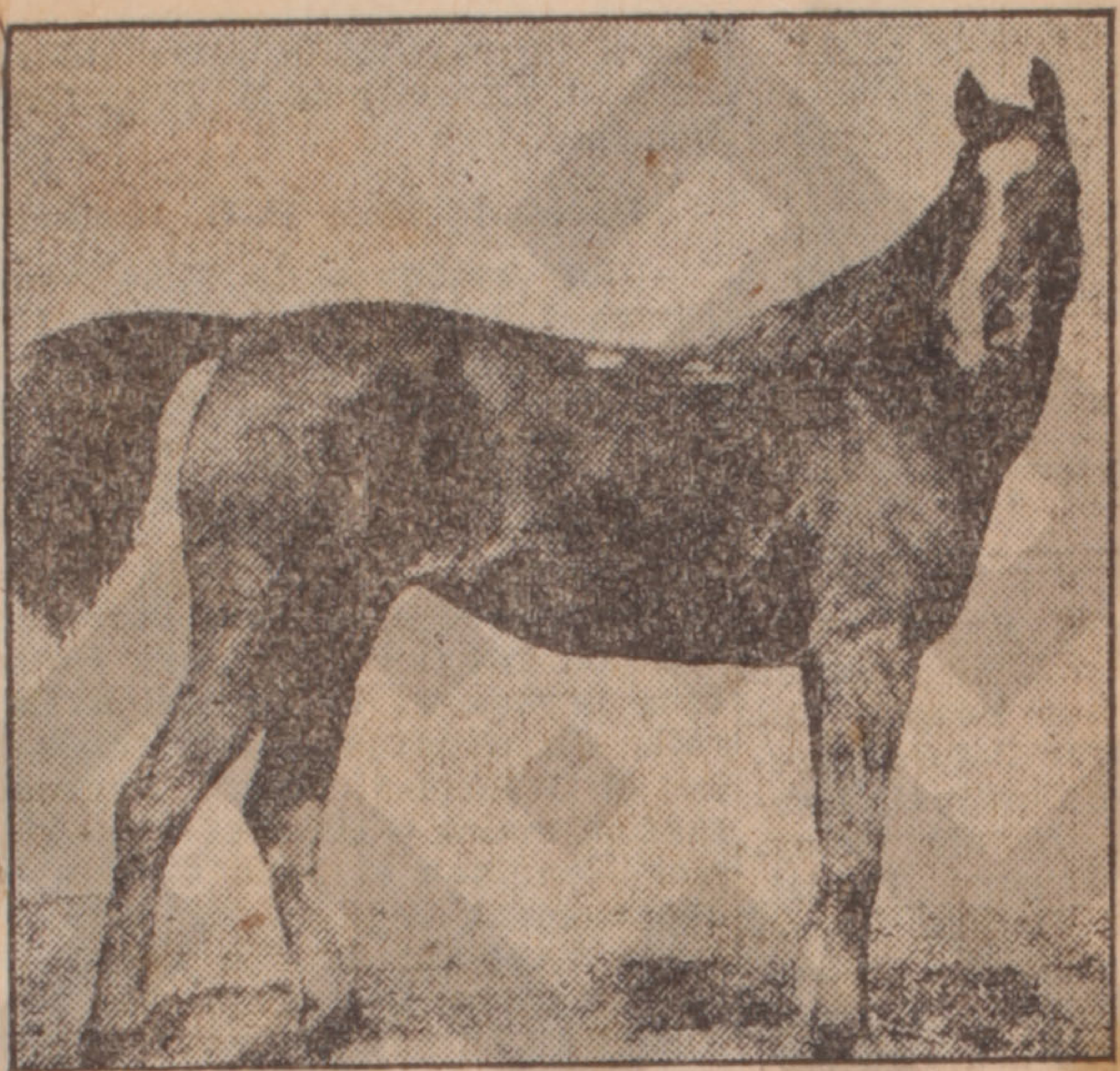
La Presse Montreal June 8 1929

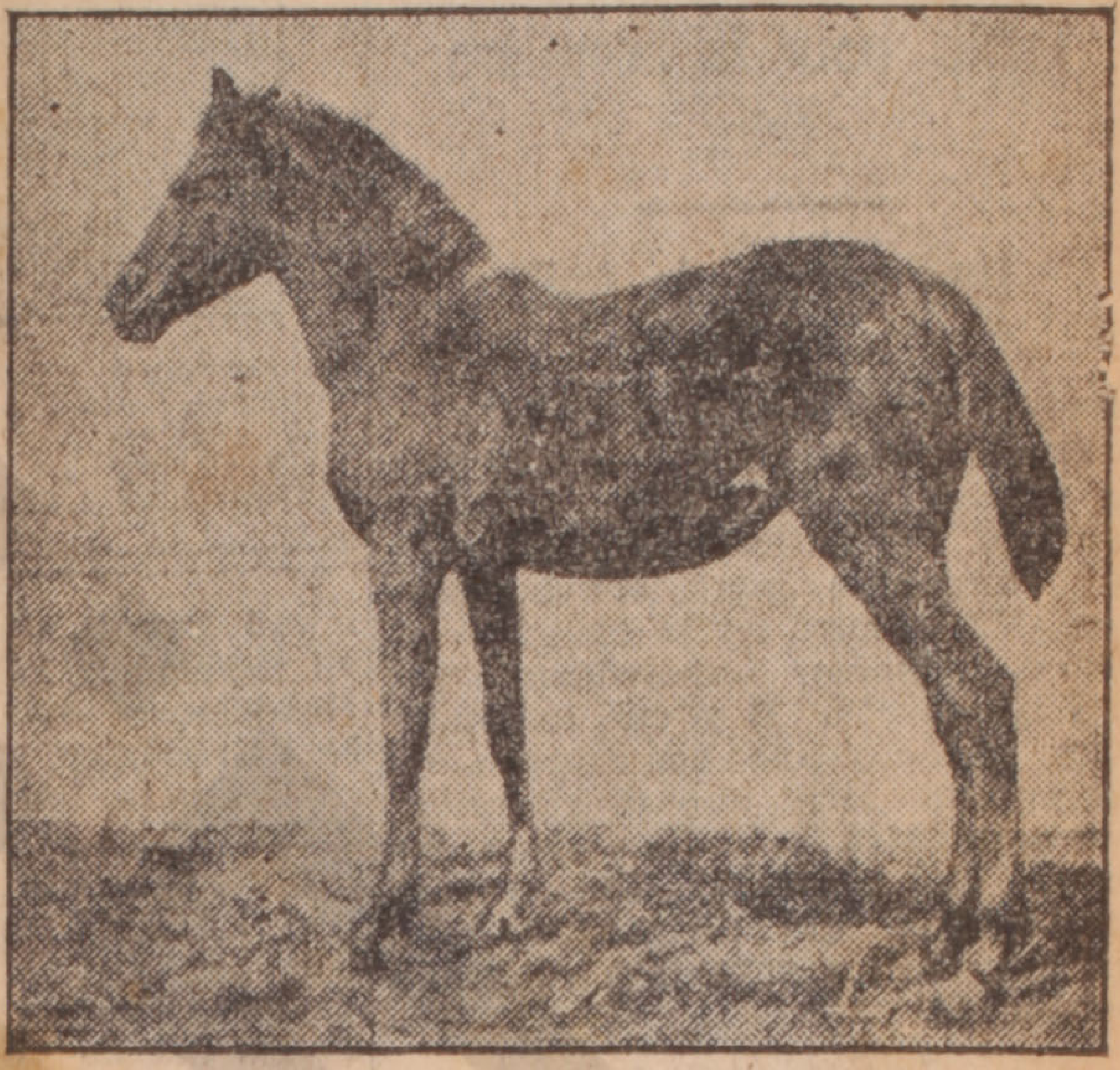
# UE ANNUEL DU MONTREAL HUNT

## J CHAMPION POIDS LEGER DU CANADA.

*Chevaux arabes donnés comme cadeau à un sportsman de Boston*



NOURA, jument arabe de 12 ans, 15 mains de hauteur, de couleur baie, envoyée à M. Ameen Rihani, de Boston, comme cadeau par lee sultan Ibn Sa'oud, d'Arabie.



NUHA, pouliche issue de Noura et de l'étalon Mas'oud, envoyée en cadeau à M. Ameen Rihani, par le sultan Ibn Saloud de Nejd, Arabie. Cette pouliche et sa mère ont une valeur de $10,000 chacune.

# Trois superbes chevaux arabes don du sultan

Trois superbes chevaux arabes d'une valeur de $10,000 chacun, ont été donnés en cadeau il y a quelque temps à M. Ameen Rihani, de Boston, par le sultan Ibn Sa'oud, de Nejd, Arabie. Le trio se compose de l'étalon Mas'oud, 5 ans, 15 mains de hauteur, couleur baie, de la jument Noura, 12 ans, 15 mains, baie, et de sa pouliche d'un an, Nuha. Ces chevaux sont actuellement à Boston et sont de superbes spécimens de la race arabe.

La jument Noura a été pendant des années la monture préférée du sultan Obn Sa'oud, le roi des tribus du désert, qui a été fort en évidence dans ces derniers temps.

Ameen Rihani, qui a reçu ce superbe cadeau du sultan, est un voyageur, conférencier, poète, philosophe, dont le récent ouvrage "Maker of Modern Arabia", publié par la Houghton Mifflin Company, a attiré l'attention du public cultivé. Rihani est syrien de naissance, mais a reçu son instruction en Amérique et est naturalisé citoyen américain. Il a sa résidence à New-York, mais il est souvent absent et il est revenu il y a seulement quelques mois d'un séjour de sept ans en Arabie.

Plusieurs européens distingués ont voyagé en Arabie, mais Rihani est le premier homme qui a parcouru ce pays d'un bout à l'autre comme invité de tous ses potentats qui lui ont accordé des entrevues. Il a été reçu par les Européens comme par les Arabes. Lorsqu'il est arrivé à Jeddah, le roi Hussein est venu de la Mecque pour le consulter. Finalement, il s'est rendu auprès de Ibn Sa'oud, chef de la puissante tribu des Wahabis.

M. Rihani jouit à un degré inconnu jusqu'ici de la confiance des Arabes. Etant syrien, il les connaît bien, et bien que chrétien, on le considère là-bas comme un patriote arabe travaillant dans l'intérêt de son pays. Il s'est fait le champion du Pan-Arabisme en opposition au Pan-Islamisme.

M. Rihani a été très surpris lorsqu'il a reçu les trois superbes chevaux arabes, cadeau du sultan Ibn Sa'oud. Il ne savait d'abord qu'en faire, mais il les a amenés en Amérique et les a confiés à M. Henry M. Tobin, turfman de Concord, Mass.

Pour toutes informations concernant ces pur sang du désert, on peut s'adresser à M. Emile H. Sharteni, ingénieur civil du Caire, aux soins de McDougall et Cowans, Montréal.

## JEUNE MAISONNEUVE

Le Jeune Maisonneuve a remporté

Montreal June 8 1930

129[8]



10/29

# NOURA AND FAMILY HERE FROM ARABIA

## A Beautiful Mare, a Stallion and a Filly From The Stables of King Ibn Saud Travel All The Way to a New Hampshire Farm

THREE Arab horses with pedigrees dating back fifteen generations have just arrived in New York from the heart of the Arabian desert. They come from the royal stables at Riyadh, capital of the district of the Nejd, and were presented to Ameen Rihani, Syrian writer and poet, by Ibn Saud, King of Hejaz and Nejd. The horses traveled 500 miles across sandy deserts to Mr. Rihani's home on Mount Lebanon, Syria. From there they traveled to Tripoli on the coast, another eighty miles, where they embarked for Liverpool. The ship journey took fifteen days. After a short rest in the green pastures of Sussex the horses were loaded into padded stalls on the Minnewaska. Another ten-day trip brought them to New York. Noura, a mare, the prize of the trio, and a stallion and a filly are now on a farm near Concord, N. H. The Arab horses will be used for breeding purposes.

Strict formality and pomp still attends the presentation of a Sultan's gift in Central Arabia, and much ceremony preceded the transfer of Noura from the Sultan's stud at Riyadh to Mr. Rihani. The Syrian writer was traveling in Arabia gathering material to complete his three-volume Arabian history when he met and became friendly with King Ibn Saud, the strong man of the desert peninsula. One morning an envoy arrived with the message that the Sultan would like to present Mr. Rihani with a horse from the royal stables. What color would he prefer?

"I chose red," said Mr. Rihani, "for red, or bay as you call it in America, is the color most prized in Arab circles. It is a peculiar bright, reddish bay that does not fade in the fierce, white sunlight of sandy deserts. A day or so later the mare was led out for my inspection—a slender, handsome creature, with a white stripe down the centre of her face.

"A ceremonious call to thank the King for his present was next on the program. So I put on a uniform and buckled on a sword—a weapon with a blade of old Persian steel and a filagree handle, also given me by Ibn Saud. The Sultan, or King as he is now called, is a tall, muscular, sinewy man, with straight nose and black beard. Amiable, without affectation, Ibn Saud has a genius for leadership. He is today the strong man of the desert who has succeeded in amalgamating warring tribes. Before I left his palace he handed me a document bearing his name and the royal seal. It was Noura's certificate of pedigree.

"Every Arab horse of importance has this certificate of pedigree, a scroll of fine Arabic script showing the animal's genealogy. The Arab prizes the pedigree of his favorite horse above rubies, and he will shoot a horse without a moment's hesitation if he discovers that its aristocratic strain has been crossed by blood less pure. Every informed horseman knows the five principal Arab strains.

"Shortly after Noura arrived at my home on Mount Lebanon where she was brought in official style, riderless, by grooms from the royal stables, she gave birth to a colt. It died in a month and Noura was inconsolable. She refused to eat and stood for days with drooping head, unmindful of overtures made by devoted grooms. It was a clear case of melancholia. When she once more began to take an interest in life we hoped she would soon be foaled again, but for three years she would only kick and bite at all other horses.

### Saud Unruly.

When the Sultan heard of the colt's death he immediately sent me another horse, a handsome stallion. This horse, Saud, caused a lot of trouble in Tripoli where we eventually embarked for Liverpool. I had had special boxes made with heavily padded sides so that if the motion of the boat threw the horses about they would not get hurt. Noura walked into hers without protest; so did the filly. But Saud had to be lifted in a hammock and lowered into his stateroom. Coming up from Gibraltar we encountered stormy weather in the Bay of Biscay. Horses have been known to die of seasickness, for they do not find the same relief from mal de mer that do humans. Until the seas quieted the Arabs refused to eat. At Oran, near Algiers, the ship stopped to take on freight and we were able to get some fresh hay. Three happy animals fell to and had a square meal."

During Mr. Rihani's stay in London the horses were domiciled in Sussex. There they rested for the first time, as, owing to narrow quarters, they could not lie down on the ship.

### Stamina of the Breed.

"Stamina is the chief characteristic of the Arab horse," said Mr. Rihani. "Beauty is his, of course, and speed. But stamina is what makes him a prize breeder. This stamina comes from generations of pure strains. The wild steppes of Central Arabia is his cradle, its sandy wastes his nursery. His forebears have for centuries, no one knows how many, been hardened in a land of droughts and famines. For instance, Saud, the stallion I brought with me to America, had a terrible journey across the desert. Storms and other mishaps beset the party he was attached to. There were endless delays, the water gave out, a long dry spell had withered the grass, there was no food. Saud arrived at my home a sad and dejected animal—a bundle of bones. Good care and proper feeding brought him round. When he held up his head and stepped out in his full strength, the grooms scattered. He broke his chain and gave other encouraging signs of normalcy.

"The thoroughbred strain grows weak unless it is crossed every so often with Arab blood. Without it you cannot continue to breed thoroughbreds for more than three or four generations.

"The American Government, recognizing the expediency of producing a lighter, stronger horse for the cavalry, is beginning to acquire Arabs for breeding purposes. The Arab's stamina means economy in horse strength. An Arab colt ten days old will walk fifteen miles behind its mother and be none the worse for the journey. Pampering is not in the Arab code."

Such an Arab colt is now kicking up frisky heels in a New England farmyard.

**A ROYAL ARAB STALLION**

This Animal Came From the Stables of King Ibn Saud.

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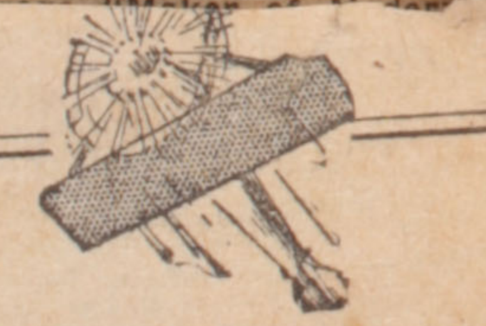
Ces chevaux sont actuellement à Boston et sont de superbes spécimens de la race arabe.

La jument Noura a été pendant des années la monture préférée du sultan Obn Sa'oud, le roi des tribus du désert, qui a été fort en évidence dans ces derniers temps.

Ameen Rihani, qui a reçu ce superbe cadeau du sultan, est un voyageur, conférencier, poète, philosophe, dont le ré-



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Extract from
Chicago Tribune
Paris
Date 13 OCT 1929

# MACDONALD HAS 62ND BIRTHDAY; STAYS IN HOTEL

## Reiterates His Denial Of U.S.-British Entente

(Special Cable To The Tribune.)

NEW YORK, Oct. 12.—Premier MacDonald celebrated his 62nd birthday today quietly at his hôtel, making no public appearances.

A delegation of churchmen called on him and presented him with a scroll congratulating him on his efforts in favor of world peace.

The Prime Minister told the clerical delegation that "in the last analysis it will be the Church that will back up world peace efforts more than any one other group. There will be problems a plenty in opposition, but we will win through nevertheless, they said.

**Pleads For Peace.**

Last night Prime Minister MacDonald, speaking to members of the Council on Foreign Relations, made an appeal to mankind to enthrone peace over the world. Speaking with marked earnestness in what may have been his last public utterance on his historic meeting with President Hoover, the Prime Minister warned that much remained before the peoples of all nations would relinquish military security for what he called political security. He re-emphasized that his negotiations with the United States had been entirely in the open and rebuked those who suggested that an Anglo-American alliance had been entered into at Washington.

"I want the whole world to know that during the entire course of our negotiations there has never been any idea of an exclusive understanding between England and the United States.

"Our discussions were in the open and there was nothing discussed between the two Governments which we would not be happy to have discussed before the whole world.

"The understanding which we have reached, however, will always be incomplete until it has become the common possession of all the nations of the earth.

**Churchill Calls.**

Mr. Winston Churchill, former Chancellor of the Exchequer, who is staying in the United States till the end of the month, called on Prime Minister MacDonald at the Weylin Hotel this morning, bringing birthday greetings and remaining for some time.

Mr. Churchill's visit with Mr. MacDonald, it is announced, had no political significance as it was just a courtesy call on the head of the Government while in a foreign country.

Mr. MacDonald and his visitor were photographed standing on either side of the Prime Minister's birthday cake, set with 63 candles, in the presence of admirers and friends.

Prime Minister MacDonald was the recipient of numerous birthday gifts and his room was filled with flowers.

He received several deputations during the day and had a talk with Ameer Rihani, an Arab representative.

The Prime Minister and his party left New York this afternoon and enjoyed an automobile drive along the Hudson river.

International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.
Extract from
New York Times
Date 13 OCT 1929

# WORLD GREETS HIM

## Premier Spends Day Quietly as Callers and Flood of Messages Felicitate Him.

### CHURCHILL VISITS FOR HOUR

### Churchmen, Headed by Bishop McConnell and Cadman, Present Peace Scroll.

### DAUGHTER IN RADIO PLEA

**Appeals to Women of Nation to Aid Her Father's Efforts—Sees Football Game, Joins Cheers.**

J. Ramsay MacDonald, Prime Minister of Great Britain, was 63 years old yesterday. He observed the day quietly, serenely confident that before he reached another milestone on the highway of his life universal peace would have been established through his conversations with President Hoover.

Messages of congratulation, numbering last night between 500 and 600, poured in on the Premier at his suite in the Hotel Weylin, 40 East Fifty-fourth Street. They had been dispatched from all parts of the world and they arrived so rapidly and in such number that the task of opening them was early abandoned.

A few callers came to the hotel to felicitate the Prime Minister. Among them was Winston Churchill, long a political opponent of the Labor party chief. The former British Chancellor of the Exchequer remained in the MacDonald suite for nearly an hour. He discounted any political significance in his visit by explaining that he had called merely to pay his respects.

**Phones to Losslemouth Home.**

A telephone call from his quarte[illegible] to his humble home in Lossiemouth and a gay chat with his younger daughter, Joan, and his son, Alastair; receipt of a peace scroll from churchmen, and a long motor trip through the Autumnal countryside completed his day. Last night he and his daughter, Miss Ishbel MacDonald, were the dinner guests of Sir Joseph and Lady Duveen at their home at 15 East Ninety-first Street.

There were forty-six guests at the dinner. Among them were Mrs. Elbert H. Gary, Mr. and Mrs. Otto H. Kahn, Mr. and Mrs. Kenneth O'Brien, Jules S. Bache, Mr. and Mrs. Leon Blumenthal, Louis Levy, Miss Rosa Ponselle, the opera singer, and Edsel Ford, son of Henry Ford.

The Prime Minister, his daughter and their party will have a day of complete rest today. Mr. MacDonald, who has begun to show the strain of his mission and the crowded [illegible]grams that have filled the eigh[illegible] since his arrival, will spend [illegible] in the country. They will [illegible] be the guests of Miss L[illegible] Wald, director of the He[illegible] Settlement.

Mr. MacDonald's f[illegible]day gifts were from his dau[illegible] They were three toys, with tags whimsically reminding him of his problems and of his nationality. When the Prime Minister joined his daughter at breakfast in the suite the gifts were neatly arranged at his plate.

The first was a bowl of water in which four toy sailing boats were bravely floating about. The tag read: "For Naval Parity." As Mr. MacDonald read the reminder he laughed heartily. The next gift was a woolly dog—if animate he would have been a perky West Highland—and the tag on it said, "I am Scottie, too." The last gift was a child's calculating slate, bearing this inscription: "Let us reckon up our debits and credits."

**Churchmen Present Scroll.**

After breakfast Mr. MacDonald received a group of prominent Protestant churchmen, while Miss MacDonald, with a laugh about the "early rising MacDonalds," went off to begin a round of activities, including a message to American women over the radio. The churchmen presented to the Prime Minister a scroll voicing appreciation of his work for peace as follows:

> Because we believe that the permanent establishment of world peace is a part of Christ's plan for mankind, and because we believe that the prayers of Christian people and the purposes of the Christian Churches are increasingly united that that plan may be fulfilled, and because, finally, we believe that Anglo-American good-will and international disarmament are essential to the success of the movement for world peace, we therefore desire to extend to you, Right Honorable James Ramsay MacDonald, Prime Minister of Great Britain, on the occasion of your visit to the United States, this formal expression of our appreciation for your sponsorship of these ideals of peace and our confidence in your purpose to bring them to fruition.

Addresses for the delegation were delivered by Bishop Francis J. McConnell, president of the Federal Council of Churches of Christ in America; the Rev. Dr. S. Parkes Cadman, former president of the

# MACDONALD MARKS HIS 63D BIRTHDAY

October 13/29

(Continued From First Page)

in America; the Rev. S. Parkes Cadman, former President of that organization, and Stanley High, editor of the Christian Herald, all of whom made addresses. Mr. MacDonald responded to them briefly.

"In the last analysis," he said, "it will be the church that will back up our world peace efforts more than any one group. There will be problems and plenty of opposition, but we will win through nevertheless."

About 11 o'clock, Mr. Churchill put in an appearance, and the birthday cake did likewise a little later. It was the gift of the hotel and bore sixty-three candles. Mr. MacDonald seemed to like it. He was feeling expansive. At the request of photographers, he shook hands with his old enemy across the cake and said, smiling, "Hands across the cake."

The visit of Churchill had greatly perturbed the British journalists who came across with Mr. MacDonald, but this was too much for them. "If this is published in England," muttered one, "it will cost one of you an election." Though Churchill, ex-Liberal, ex-member of the Coalition Government, and present Conservative, spent nearly an hour with the Prime Minister, he insisted afterward that the visit had no political significance.

**A Social Call**

He had just dropped in for a social call, he said, and to felicitate Mr. MacDonald on his birthday. But the British newspaper men raised their eyebrows and wouldn't believe it.

Then came Ameen Rihani, author of "Maker of Modern Arabia" and other books on the Near East and chief delegate of the Arabic Societies, which presented their side of the Palestine case before Secretary of State Stimson. He and the Prime Minister talked for about half an hour. Afterward the Arabian writer said Mr. MacDonald was better informed on the real facts of the Palestine problem than most people suspected, and that he had been there in 1925 and made a close study of the elements involved.

Mr. MacDonald mentioned that a commission had already been appointed to investigate the cause of the recene disorders, according to Rihani, and said: "As far as the mode of operation is concerned, there need be no fear as to its complete impartiality and fair play. Apart from the character of its members, every party to the dispute will be duly represented before the commission by their counsel, and in addition they will be permitted to have their special pleaders.

**Promises Exhaustive Deliberation**

"After the commission's report has been submitted the British Government will permit the Arabs and Jews to present their full cases, including the fundamental relations between the mandatory on the one hand and the Jews and Arabs on the other. Whatever action is finally taken will be after the most exhaustive deliberation and care. I have no fear that Britain will permit any injustice to the Arab population of the country."

According to Rihani, the Arabs want Palestine included in a free and united federation of Arabic lands. He asked that Great Britain hold the mandate of Palestine as "in trust" for the Arabs.

During a busy morning, the Prime Minister found time to put through a trans-Atlantic telephone call to Lossiemouth, in the Scotch Highlands, the fishing village he still considers home. He talked to his daughter, Joan, and his son, Alastair, there. It took only seven minutes for the telephone connection to be completed.

About 1 o'clock Mr. MacDonald went out to attend a private luncheon. A crowd of about 150 gathered around the entrance to the hotel and raised a cheer as he left. He spent the afternoon motoring through Westchester and did not return to the hotel until evening.

To-day the Prime Minister and his daughter spend the entire day in the country at the home of a friend. So intent were they on having one day of complete rest and freedom that they would not tell where they were going, but it was learned they will visit the Westport, Conn. home of Miss Lillian D. Wald, head of the Henry Street Settlement and old friend of Mr. MacDonald.

**Says MacDonald Would Have Been Deported 10 Years Ago**

NORTHAMPTON, Mass., Oct. 12 (A. P.)—Ramsay MacDonald would have been turned back at Ellis Island ten

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The News London

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No. 4,401. [Estab. 1843.]

NET CERT[IFIED]


# WHAT WILL ARAB NAPOLEON DO?

Ibn Saud, King of Nejd—the Napoleon of the Arabs.

## *Irak Menaced by Army of Tribesmen.*

# IBN SAUD & BRITISH POWER

*(By Our Diplomatic Correspondent.)*

Startling developments are reported from Irak, the mandated territory previously known as Mesopotamia, for which we became responsible at the close of the war.

Wandering tribesmen having committed outrages on the frontier, the Royal Air Force, by way of punishment, bombed the villages of the offenders.

Raid and counter-raid have proceeded for some time, the tribesmen suffering, it is estimated, 800 casualties, while we lost one flying officer.

The situation has now quite suddenly assumed a serious aspect. Some 20,000 Arabs are stated to be preparing for an attack upon Irak, one of their objectives being the Imperial Airways Depot at Shaibah, 12 miles from Basra.

Against such a force, the native levies of Irak might or might not be able to make an effective stand. The Royal Air Force is, however, responsible for the safety of the country, and upon it will fall the duty of repelling an attempt at invasion.

The present strength of the R.A.F. is five squadrons.

In addition, H.M. cruiser Emerald and two ships are at Basra.

The Arabs are good fighters, and 20,000 of them could certainly work much mischief along the Irak frontier.

### CREATOR OF ARAB EMPIRE.

The real seriousness of the position lies, however in the question whether or not Ibn Saud, King of Nejd, is lending either active or passive support to the movement.

Ibn Saud, a man of 50, is the Napoleon of Arabia.

The area of operations.

Beginning life with nothing but a distinguished ancestry and the memory of his family's misfortunes, he has created for himself an Arab Empire.

The British public had hardly heard of this extraordinary man until he took the field to try conclusions with King Hussein of the Hedjaz, father of King Feisul of Irak.

During the war we paid him £60,000 a year to keep the peace. When the subsidy ceased, Hussein quickly had cause to regret the drying-up of our liberality.

Blow after blow fell upon him, until he had to abdicate. His son stepped into the breach. He, too, had to go, and Ibn Saud was master of practically all Arabia.

### [H]OPE OF MOSLEM WORLD.

Ibn Saud is to-day the most warlike and most magnetic figure in the Mohammedan world.

His tribesmen, the Wahibis, uphold fanatically the teachings of the Prophet.

If the tribesmen are making a little war on their own account, the trouble will soon be over.

If Ibn Saud's hand is in the business, it is a different matter.

In such circumstances the question would arise: What does his Majesty want?

The rulers of Irak and of Transjordania are each sons of ex-King Hussein, his old enemy.

Each holds his throne under a British mandate.

It is human nature to suppose that Ibn Saud is not in love with such neighbours.

For the settlement made in these regions after the war Great Britain is, however, responsible.

Irak lies on the road to India. Transjordania flanks Palestine, which in its turn commands, with Egypt, our line of communication with the East.

Any attempt, therefore, to recast the map of these regions would be resisted by Great Britain with all the force necessary to maintain vital interests.

## SHOT P.C. MYSTERY.

### [IMP]ORTANT EVIDENCE TO BE HEARD ON TUESDAY.

("News of the World" Special.)

[I]mportant evidence will be given at [Sou]th-West London Court on Tuesday [nex]t, when the magisterial investigation [int]o the murder of P.C. Gutteridge will be [res]umed. There are over 30 witnesses for [the] prosecution, about half of whom have [alr]eady given evidence. It is expected [tha]t on Tuesday Dr. Lovell, of Billericay, [wh]ose car has played such a prominent [par]t in the case, will go into the witness-[box]. It is contemplated that the police-[cou]rt inquiry will occupy another three [day]s, and that in the event of the magis[trat]e deciding to commit accused for trial, [the] case will not reach the Old Bailey [unti]l the Sessions which commence in the [mid]dle of April.

## IN REPENTANT MOOD.

### GIRL WHO FORGED THE SIGNATURES OF HER PARENTS.

In a repentant mood, after being a week in custody, Lily Marley, of Balham-grove, was brought up on remand at South-West London, yesterday, charged with having made a false declaration regarding her age.—It was stated that she forged the signatures of her parents to a document as approving of her marriage, she being a minor, but they discovered it in time to prevent the wedding.—Mr. Sandbach pointed out to the girl the seriousness of the offence, and mentioned that the punishment which could be ordered was a severe one. However, as she had had a taste of what gaol is like, he hoped it had taught her a lesson. "So now you can go," concluded his worship.

# BRITISH SOLDIERS SENT INTO DESERT

### Armored Cars and Planes Leave Koweit With Troops After Reports of Arab Raiding

### PARADE TO WARN NATIVES

Basra, Irak, March 8 (AP).—A British military detachment, equipped with ten armored cars, ten airplanes and a number of transport cars, today was sent outside the walls of Koweit, to a point near the Nejd frontier.

Marines and bluejackets from the British warship Emerald have been parading the street of Koweit daily as an object lesson to malcontents and to make the men ready for emergencies.

Unconfirmed reports have reached here that small bands of Wahabis have captured some villages in Transjordania. These reports stated that the overland automobile route from Bagdad to Damascus has been temporarily closed.

London, March 8 (AP).—British preparations for war in Arabia continued apace today. Men, armored cars, tanks and airplanes were being mobilized along the border of Transjordania to turn back any attack by Wahabi tribesmen under Ibn Saud.

A dispatch to the Daily Mail from Jaffa told of preparations being made by British authorities in Palestine.

The frontier force was being mobilized. All officers and men were recalled from leave. An armored car company left Ramleh, Palestine, for Amman, Palestine, yesterday. Several airplanes, each understood to be carrying twenty men, passed over Jaffa Tuesday on the way from Egypt to Amman.

A Jewish Telegraphic Agency dispatch from Jerusalem said twenty-two airplanes and seven tanks were sent to the Transjordania frontier.

The people of Palestine were stated to be watching with some anxiety the extensive preparations to utilize for the first time the Royal Air Force stationed at Ramleh and Sarafand. Observers commented that Ibn Saud had chosen a propitious moment for declaring a "holy war against the infidels," since airplane fighting is difficult in hot months.

Armored trains patroled the Bagdad-Basra railway in Irak.

Answering a question in the House of Commons, the Government denied that there had been mutual raids between Transjordania and Nejd.

The Daily Express today received a forthcoming book by a Syrian, Ameen Rihani, who was stated to be a naturalized American. The book, dealing with Ibn Saud and the Wahabi Kingdom, says that 'every page of its history reeks with blood" and that there was no doubt that it was founded by the sword.

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faced and annotated

## ARABIAN POLITICS.

### MR. AMEER RIHANI'S VIEWS.

Brigadier-General Sir Gilbert Clayton, High Commissioner-designate for Iraq, was in the chair when Mr. Ameer Rihani lectured before the Central Asian Society yesterday at Burlington House on past and present politics in Arabia. Mr. Rihani, as a United States citizen of Syrian descent, four years ago visited all the more important Arabian rulers and in his lecture took advantage of his very interesting experiences and of his personal knowledge of the Arab Kings and Imam to make several suggestions as to the direction in which British policy might profitably be directed.

In the Hejaz, before the hollowness of the Hashimite power had been proved to the world by the successful Wahabi attack, he had found ignorance in arms and uncontrolled; in the Yemen he had found ignorance and fanaticism in arms, but controlled by the Zaidi Imam Yahya of Sana'. In the Aden Protectorate he had found a condition of affairs which, with engaging frankness, the lecturer described as a blot on the British escutcheon. Mr. Rihani, who told an amusing anecdote about an important local notability who assured him that of the four great Devils who afflicted this world one lived in Mecca, one wandered up and down Arabia, and the other two dwelt in the Foreign Office in London, urged the British Government to put an end to the suspicion with which it was regarded in the Yemen by helping the Zaidi Imam of Sana' to consolidate his power.

This could best be done, said Mr. Rihani, by putting an end to the unedifying pretence of a Protectorate in which the Sultans and Chiefs were corrupted by honours and subsidies while British authority was almost non-existent and handing it over to the Imam while retaining a slightly enlarged territory round Aden in full sovereignty.

With regard to the Wahabi King, Mr. Rihani pointed out that close and friendly British relations with the Wahabis had begun, not in 1915, as was generally supposed, but in 1865, and that British prestige was higher in Nejd and its dominions than in the Yemen. He explained how the frontier difficulties between the Wahabis and Iraq and the Trans-jordan had arisen, and attributed to the curious vagueness about frontier wells and the right to use them in the protocols of the Mohammerah Agreement the marked difference between the Iraqi and Wahabi interpretations. Mr. Rihani explained that all the raiding had not been done by Wahabis, but blamed the Shammar exiles in Iraq for having struck again and again at the Wahabis, who had dispossessed them, and pointed out that in any case a frontier drawn on a map, and even delimited across the desert, had no sort of restraint or even meaning for Beduin who had drought and thirst behind them and had been accustomed for hundreds of years to go to the nearest water and, if necessary, fight for it. Mr. Rihani explained very interestingly the Wahabi point of view about the posts established by the Iraqi Government, whose right to establish them was so unassailable, according to the British interpretation of the Protocols of Mohammerah, but quite questionable, according to the Wahabi reading of their vague phraseology.

He suggested that an efficient desert patrol would be far more capable of stopping Shammar raids from the Iraqi side than the present system of posts so far away from the Shammar country, and that the Wahabi King, who had put down raids (ghazu—which the French transliterate as razzia in North Africa) in Nejd and the Hejaz, would in his turn be quite capable of stopping them on the Iraqi frontier. He said that the Wahabi King was heartily opposed to raids as being harmful and obsolete, and he urged that a new and clearly worded agreement between the British and the Wahabi King would secure the peace and prosperity of Arabia, and enhance and preserve British prestige and influence at the Court and among the people in the wide dominions of that powerful and enlightened Monarch.

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(The Observer) London
The 11. March 1928

THE OBSE[RVER]

## AN ARAB'S VIEW OF ARABIA.

**"Ibn Sa'oud of Arabia. His People and His Land." By Ameen Rihani. (Constable. 21s.)**

*(BY SIR E. DENISON ROSS.)*

The crisis which has arisen by the threatened invasion of Iraq by the Wahhabis has focussed public attention on Ibn Saud, and the present volume, which is not actually published until next Thursday, appears most opportunely for all who wish to know more about this very remarkable Moslem king.

The book has two distinct sides, the one is political, the other is historical and descriptive. The last ten years have seen the appearance of many important books on Arabia; the most valuable ones being Lawrence's "Revolt in the Desert," and Philby's "The Heart of Arabia." All these books have been written by men whose native tongue and tradition were English. Now for the first time we have a book in English written by a man whose native tongue is Arabic. The author, Ameen Rihani, is a Syrian Christian from Lebanon and an American citizen by adoption. There are, of course, thousands of Syrians settled in America, and I forget how many Arabic newspapers appear in that country, but these Syrians rarely write books. Mr. Rihani has a scholarly knowledge of Arabic, and a fine fluency in American English.

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To students of current politics the book, though not up to date, is very valuable as it certainly gives reliable information regarding the origin and peculiar tenets of the Wahhabis, and considerable insight into the character of Ibn Saud himself. Other writers have given us some idea of this Moslem Puritan leader, but I do not think that any of them have had the same opportunity of studying the ways and manners of Ibn Saud and his followers at close quarters.

Space will not allow us here to enter into the serious historical side of this book. It may, however, be mentioned that Ameen Rihani gives us an excellent summary of the rise of the Wahhabi movement at the beginning of the eighteenth century based on the history of Ibn Bushr, a copy of which was lent him by Ibn Saud, which will well repay careful study.

***

Ameen Rihani paid his visit to Arabia in 1921 and 1922 with the object of persuading all the rulers of that country to unite for the common cause, and before visiting Ibn Saud he had already spent many months with King Husayn, then the ruler of Mecca, the Imam Yahia of Yemen, and the rulers of the minor principalities on the east, south, and west coasts. The discouraging results of his mission and the admiration which he felt for Ibn Saud personally (and which seems to have been reciprocated by Ibn Saud) changed his views, and led him to envisage no salvation for Arabia except through its unification under Ibn Saud. All this was related in the Arabic version of his book "The Kings of the Arabs" which was originally published in 1924. The present book is in part a translation of the section of the Arabic work which relates to Ibn Saud, to which the author has added several chapters relating to the history of the Wahhabi movement and the tribes of Central Arabia.

His attitude to the British authorities is unfriendly, as he regards them as the principal obstacles in the way of the accomplishment of his aim of unifying Arabia.

It is a point of special interest that it should be a Christian who thus desires the restoration of a Moslem Arab empire in the Middle East.

***

The following passage, in which the author describes the difficulties he encountered while preparing for the king an Arabic version of the largest English map of Arabia, offers a good example of the writer's racy style:—

"In the first place, I had to have a reed pen and red ink; for black or blue ink would not readily show under the black print, especially in crowded districts like Al-Yaman and Asir. Well, it took a day to get the ink and a day to get the pen.

"The translation done, I had to have glue or mucilage or paste to make the map whole. Three servants were therefore sent out in different directions; the Palace stores were ransacked; so, too, the shops in the Souq; and three days later a brown powder was brought, which was beaten in hot water into a paste. All's well. Fortunately, I had a pair of scissors; so I did not have to wait another day before I could cut the margins of the sections and paste them together. But I had to have two sticks to roll upon them the two ends of the map, so it could be hung as the Sultan desired on the wall of the Diwan; and I could think of nothing better, more to hand at least, than palm ribs. But Huwaidi, who volunteered his service in this matter, disappeared for two days, and on the third day he showed up empty-handed. In my exasperation I became feverish. 'But wherefore hurry and tire thyself?' he said, in assuaging accents. 'Allah protect thee and give thee health. I have hurried for thy sake. But we had to send out to the palm gardens, cut the branches, whittle them to make them even, as thou hast said; and then, since the nail must go into them, we must keep them a few days in the sun to dry.' I shall take a week's vacation, therefore—thanks to thee, O Huwaidi—while the palm rods are being seasoned. And then—I had almost forgotten the cord. But what matters another day's delay? After all, I think the job was well worth the gold watch which His Highness gave me the day after the map was hung on the wall of the Diwan."

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The volume contains many excellent photographs and several valuable sketch maps of the author's routes. Like other writers in this country he has his dig at the scientific spelling of Arab names, and has succeeded in evolving only further complications in geographical nomenclature.

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N Y HERALD-TRIBUNE

JAN 19 1930

**League for Political Education**

The politics and culture of the Orient will both receive attention at the first of a series of luncheon discussions to be given by the League for Political Education at the Astor, on February 3. Egypt, India, Persia, China, Turkey, Syria and Japan are all to be represented, and the diverse art forms of the Oriental peoples will be discussed in the light of modern conditions and particularly the growing participation in public affairs of women of the East.

The speakers include Princess Der Ling, of China; Hadije Selma Ekrem, feminist leader of Turkey; Mme. Sayba-Garzouzi, woman lawyer of Cairo; Mme. Zorah Heidary, member of the Persian Ministry of Public Works; Ameen Rihani, Syrian poet; and Harindranath Cattopadhyaya, Indian dramatist and producer. The colorful costumes of the Orient will be worn by the women guests of honor, including the gorgeous court robes given to Princess Der Ling by the Dowager Empress of China, whom she served for some years as first lady-in-waiting.

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March 30—Where East is West.

**Ameen Rihani**—Negotiator of Peac[e] Treaties Among Arabian State[s] Author "Makers of Modern Ara[bia]" and other books, Lecturer.

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27/2/1931

## East and West

The World Problems Forum for Monday, March 30, will be unusually interesting because Mr. Ameen Rihani will be the speaker on the subject: "Where East and West Meet."

In 1922 Mr. Rihani, a Syrian, set out upon a trip through the countries of the Near East, not as an observer merely, but with the hope of bringing about an understanding between the rival Arab kings which should result in the cessation of conflict among them and the building up of a united Arab Empire, autonomous and united in opposition to all Occidental encroachment. King Hussein of the Hedjaz came down from Mecca to Jeddah to spend three weeks with Mr. Rihani, and talked over his problems with the greatest intimacy. The Imam Yahia of Yaman accorded Mr. Rihani full military honors and after several long interviews empowered him to negotiate a treaty with the ruler of the Hedjaz.

Then Asir, just north of Yaman, received him with equal enthusiasm, after which he made his way against many obstacles, both of terrain and climate, as well as those imposed by the British, to Ibn Saud, the ruler of the great central portion of Arabia known as the Nejd. Then north to the British mandated territory of Iraq and west to his native Syria, where Arab nationalism was rising in rebellion against the French mandatory authorities. Sources of information which would never be accessible to European travellers were open to him, and he speaks today of the Near East and its problems with authority and comprehensive understanding.

Mr. Rihani has written a number of books of prose and poetry, possibly the best known of which are "The Chant of Mystics," "Maker of Modern Arabia" and "Around the Coasts of Arabia."

(PLEASE TURN TO PAGE 4)

# AMEEN RIHANI TO SPEAK ON ARAB KINGS AT FORUM

## Interesting Talk at Babson Park Casino Wednesday Night

Ameen Rihani will be the speaker at the meeting of the Forum at the Babson Park Casino Wednesday night. His subject will be "The Arab Kings" and he will tell of their ideals and aspirations with what is said to be first hand knowledge of the subject.

These Forum lectures are put on by Webber College and the general public is invited to attend free of charge.

Ameen Rihani occupies a unique position as interpreter of the Near East to America, says his press matter from the sepaker's bureau of the Foreign Policy Association. Born in Syria, he came to this country as a boy, and while in law school here was forced to return to the Lebanon on account of his health. Since then he has alternately spent long periods in both countries, observing and writing, and interpreting each race to the other.

In 1922 Mr. Rihani set out upon a trip through the countries of the Near East, not as an observer merely, but with the hope of bringing about an understanding between the rival Arab kings which should result in the cessation of conflict among them and the building up of a united Arab Empire, autonomous and united in opposition to all Occidental encroachment. King Hussein of the Hedjaz came down from Mecca to Jeddah to spend three weeks with Mr. Rihani, and talked over his problems with the greatest intimacy. The Imam Yahia of Yamen accorded Mr. Rihani full military honors and after several long interviews empowered him to negotiate a treaty with the ruler of the Hedjaz.

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# FORUMITES TO HEAR SYRIAN

## Dr. Rihani to Discuss Arab Kings At Session, Thursday

The story of how one man, born in the Near East but educated largely in America, helped to bring peace to war-torn Arabia and assisted the European nations to settle the many vexing problems of that ancient country will be told to those attending the open forum this evening in the Civic League clubhouse at 7:45 o'clock. Dr. Ameen Rihani, native of Syria, and noted scholar and speaker, will lecture on the subject, "The Arab Kings," and will present the story of modern Arabia as it can be told only by one having close contact with its people and age-old history.

Dr. Rihani is a fluent speaker and has brought his numerous messages to popular and college audiences throughout the United States being regarded as possibly the leading authority on Syrian and Arabian affairs in America today. His lecture will tell of his negotiations with the kings of the Hedjaz, the Nedj, of Yaman and of Asir to end civil war in Arabia and how through these efforts, in cooperation with Britain and with France, a solution to the problems was found. Sources of information which would never be accessible to the American or European traveler were thus opened to Dr. Rihani and the forum meetings throughout the state are profiting by that knowledge this season.

Prof. W. L. Drew, chairman of the forum council, urges a full house this evening and especially invites high school students and those interested in Near East problems to be in attendance. The open forum session following the lecture promises to be particularly interesting. There is no charge for admission, but an offering is taken to help meet the expenses of the meeting.

12/2/1931

### THE WEATHER

FLORIDA—Fair and not so cold in central and north portions tonight; Friday, increasing cloudiness, slowly rising temperature, followed by rain in the northwest portion.

*Winter Ha*

February 12/1931

International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from
Mcgill Daily
Montreal

12 DEC. 1930

Date

# People's Forum To Hear Rihani

757

## Arabian Traveller Will Discuss Palestine's Problems

This week's speaker at the People's Forum is to be Ameen Rihani, a Syrian-born Arab, who will discuss the various problems at present facing the peoples of the Near East, and in particular the Arab-Jewish question in Palestine. Mr. Rihani is a writer of both prose and poetry, and has written several books, among them "The Chant of Mystics." He will endeavour to place the Arab view-point before those present.

Mr. Rihani has travelled extensively throughout the Arabian Peninsula with the object of promoting friendship and unity among the various Arab states. His main objective in the course of these travels was, however, to lay the foundations for a united Arabia which would present a firm front to all Occidental encroachments. Mr. Rihani has interviewed the rulers of these various states, and will give their ideas on this subject.

February 8/1931

Th

MEMBER AUDIT BUREAU
TELEPHONE

Arab king. Emissary to a number of these potentates, formerly hostile to each other, Rihani has received high military honors as well as personal favors from many a swarthy and magnificent monarch of a desert realm.

Rihani, born in Syria, came to the United States as a lad and was educated here to be a lawyer. He found it necessary to return to the near east, however, because of his health. Once back in the country of his forefathers, he discovered within himself a keen desire to interpret his adopted homeland and that of his birth to each other. A gift for winning the confidences of his own pople, as well as others of the near east, led to his remaining for many years overseas studying conditions.

Some of the things he found out

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# Arab to Speak Before Forum

## Scholar and Traveler to Tell of Arab Kings.

Ameen Rihani, Arabian scholar, traveler, and public speaker of unusual attainments, will deliver the address before the Jacksonville Open Forum in the Temple Theatre at 3 o'clock this afternoon. His subject will be Arab Kings in Modern Arabia.

Mr. Rihani has the distinction of being on terms of intimate friendship with nearly every Arab king. In 1922 Mr. Rihani set out upon a trip through the countries of the Near East with the hope of bringing about an understanding between rival Arab kings which should result in the cessation of conflict among them and the building up of a united Arab Empire, autonomous and united in opposition to all Occidental encroachment. King Hussein of the Hedjaz came down from Mecca to Jeddah to spend three weeks with Mr. Rihani, and talked over his problems with the greatest intimacy. The Imam Yahia of Yaman accorded Mr. Rihani full military honors and after several long interviews empowered him to negotiate a treaty with the ruler of the Hedjaz.

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Mr. Rihani has written a number of books of prose and poetry, possibly the best known of which are "The Chant of Mystics," "Maker of Modern Arabia" and "Around the Coasts of Arabia."

After a lecture at Princeton University, the Princetonian began its first page story as follows: "Drawing his subject matter largely from his own experiences during a trip through the Near East in 1922, Ameen Rihani Syrian traveler and litterateur, drew a fascinating picture of the Arab kings and the situation of affairs in the Arabian peninsula."

Admission to the theatre will be free. The Jacksonville Open Forum, presenting this series of addresses, invites the public to hear the various speakers, every one of whom has valuable and interesting information to impart, all along educational lines.

Mr. Rihani will begin to speak promptly at 3 o'clock, at which time the management requests that the audience be seated.



The Eastern Progress - Eastern Kentucky State Teachers College March 12, 1937

# AMEEN RIHANI SPEAKS HERE

## Syrian Traveler and Litterateur Hear at Eastern Chapel Program

### SPEAKS TO CLUBS

Taking his subject matter from his own experiences during a trip thru the Near East in 1922, Ameen Rihani, Syrian traveler and litteratteur, drew a picture of the Arab kings and the situation of affairs in the Arabian peninsula, in an address at the assembly hour at Eastern last Thursday.

In discussing the present day affairs, he said: "Ibn-Saoud, the most powerful and the wisest of the Arab rulers at the present time, will go down in Arabian history because he is the author of the social reform which is revolutionizing the country. Thru him the nomadic tribes have been persuaded to build houses of some durability, and the government has helped them do this. This is called urbanizing nomadic tribes, and they have been turned into law-abiding citizens."

According to Mr. Rihani, new towns are being built in Arabia, and the automobile is being introduced into these. In addition to these improvements, concessions have been made to two American oil companies, and he stated, "We are hoping the next thing will be the school."

He closed the discussion with this statement: "Not too much at a time (referring to civilization in Arabia), and not in a hurry. Life is short, but don't make it shorter by running. Life is hard, but don't make it harder by crowding."

Mr. Rihani spoke to the World Affairs Club in the Recreation Room of Burnam Hall Thursday evening.

June 6, 1937



# ZIONISM DECRIED BY ARAB LEADER

## Expansion Must Be Stopped to End Strife in Palestine, Ameen Rihani Says Here

### HOCKING SCORES POLITICS

### Warns on Exceeding Balfour Declaration—Tannous Says Britain Is Mistrusted

Expositions of the Arab viewpoint in Palestine were presented last night by speakers at a dinner honoring Ameen Rihani, poet and statesman, at the Town Hall Club.

The occasion was the first here in several years at least on which the so-called "Arab side" of Zionism was discussed over a radio hook-up originating at a public gathering. More than 300 persons were present. They were described by one of the sponsors as not anti-Jewish but anti-Zionist. One guest who interrupted a speaker with the cry "Down with the Jews" was booed.

Besides the Arab statesman, the principal speaker was Professor William Ernest Hocking of the Harvard Department of Philosophy. Arab claims in Palestine, he declared, were prior to any growing out of the Balfour Declaration, "both from the legal and from the human point of view."

**Deplores Incompatible Aims**

A "major tragedy" of our times, Professor Hocking declared, was that the Zionist and pan-Arab movements were "incompatible in terms of the dreams of their most vigorous supporters." The Balfour declaration itself, he went on, did not contain a "serious menace" to Arab hopes in that it said nothing about a Jewish State.

"The difficulty is," he continued, "that the more zealous Zionists have never been content with the Balfour declaration."

"If I might speak a word of counsel to Jewish friends concerned with the growth of anti-Semitism throughout the western world, I would say that this world is observing with some anxiety and misgiving the attitude of political Zionism, as it seeks and gains power, to the just and prior interests of its Arab neighbors."

The only "possible and practical" solution, Mr. Rihani asserted, would involve a decision that the Jewish national home was now complete, and henceforth to be developed "from within and not from without." Jewish immigration and land-buying would be stopped at once and a national representative government would take the place of the mandate, following the example set by the British in Iraq and the French in Syria. Under that government, Jews and Arabs would be equals.

**Ibn Saud Is Hailed**

Mr. Rihani hailed Ibn Saud as the leader of the Pan-Arab movement and predicted he would further it.

Dr. Izzat Tannous, one of the Arab delegates to London, said British policy had been such that the Arabs no longer trusted the mandatory power. Faris S. Malouf, Boston Street Commissioner, stressed his friendliness and admiration for the Jews, but assailed the Balfour declaration and political Zionism.

The Rev. John Howland Lathrop of the Church of the Saviour, Brooklyn, urged the Arabs to strive for a nationalism, "not the nationalism that we know in Germany and in other nations," but the kind that would adapt itself to a great and vigorous internationalism. He avoided specific reference to the Arab-Jewish question.

Other speakers included Hassan Mahmoud and E. J. Audi. Dr. F. I. Shatara, president of the Arab National League, which arranged the dinner in cooperation with a special committee, presided.

THE NEW YORK TIMES, WEDNESDAY, JUNE 16, 193 1937

ld Photo.

AIDE

# ANTI-JEWISH BIAS ON WNYC IS DENIED

## Kracke Extols Freedom of Speech on City Station and Assails Aldermen's Charges

### DEFENDS ARAB PROGRAM

### Quotes Dr. S. S. Wise and Other Leaders in Defense of Forums Giving Both Sides

Frederick J. H. Kracke, Commissioner of Plant and Structures, defended freedom of speech as it is practiced over WNYC, the city radio station, when he was called before the Board of Aldermen in City Hall yesterday to answer for a broadcast on June 5 which some of the members considered anti-Jewish.

Mr. Kracke appeared with his program director, Seymour Siegel, in response to a resolution introduced last week by Alderman Samson Inselbuch of Brooklyn. Mr. Inselbuch said WNYC's broadcast on the night of June 5 of speeches presenting the Arab side of the conflict between Jews and Arabs in Palestine was anti-Jewish. On June 11, WNYC presented a one-hour program of four speeches, giving the Jewish side of the question. Rabbi Stephen S. Wise, Louis Lipsky, Zionist leader, Rabbi Abba Hillel Silver and Pierre van Paasen, journalist, were the speakers.

**Those Who Gave Arab Views**

The broadcast that stirred the aldermanic wrath included speeches by Professor W. E. Hocking, head of the Philosophy Department at Harvard University; Faris S. Malouf, Boston Street Commissioner, and Ameen Rihani, lecturer and poet. The speeches were made in Town Hall in connection with a series of open forum discussions. Mr. Rihani had just finished a lecture tour under the auspices of the Institute of International Education.

"WYNC operates for the instruction, recreation, entertainment and welfare of the inhabitants of New York City," Mr. Kracke told the Aldermen. "It is the foremost example of governmental radio station operation in the United States. It has often been pointed out that abroad government broadcasting monopolies have one of two policies regarding controversial subjects. They either broadcast the government viewpoint or they do not broadcast any viewpoint at all.

"It is contrary to American ideals to advocate regulation of radio by a government agency whose authority would extend to the point of exercising a complete censorship over programs. The use of the air as a public forum is important to the maintenance of a democratic form of government."

After criticizing Alderman Inselbuch's resolution as based on false promises, Mr. Kracke said arrangements had been made for presentation of the Jewish side of the question before the date on which the Arab side was discussed.

**Calls Station a Town Hall**

"We welcome your request to know whether or not New York's own station was correct in allowing a discussion of this vital problem over the air," he told the Aldermen. "To begin now to prohibit a frank and free expression of opinion on national and international affairs would be to take away the station's function as a symbolic Town Hall—common meeting ground for New York's citizens.

"Permits are granted by responsible officials to any organizations or individuals, regardless of race, creed or political leanings, to take the stand in the public squares and on corners of the city to say what they will [illegible] whoever will stop to listen. There is no censorship, [illegible] never has been, in such cases.

"After a study of this entire communication by your honorable board and in behalf of fair play, you must see the justice of a retraction by your board of the resolution that was hastily adopted all too obviously without a thorough investigation."

Mr. Kracke attached letters from Jewish leaders defending WNYC from the charge of being anti-Jewish. Dr. Wise wrote that "absurdly enough, it has been charged with anti-Semitism—as if Arabs and Jews alike were not Semites." He repudiated the charge that WNYC had been unfair to Jews, saying the charge might be sustained only if the station had denied to Jews the same right to speak that was given to Arabs.

Rabbi Herbert S. Goldstein said he had listened to transcriptions of the June 5 speeches and was convinced the station had evinced no anti-Semitic spirit. He added that it would be a sad day in America when minorities were throttled and were unable to express their viewpoints. As an orthodox rabbi and as president of the Rabbinical Council of America, he said he would have given the Arab representatives as much fair play as Mr. Kracke gave them.

Louis Fabricant of B'nai B'rith wrote that the incident had been seized upon unjustifiably as an instance of anti-Semitic feeling, adding that no criticism could be made after both sides had been heard. Similar expressions came from Representative Dickstein, Sol M. Stroock of the American Jewish Committee, the National Council of Jewish Women and the New York Civil Liberties Committee.

After Mr. Kracke had been peppered with questions from various Aldermen, Tammany Floor Leader Murray W. Stand moved to file his report on the incident, with the exception of that part asking a retraction from the Aldermen for having adopted the Inselbuch resolution.

As Mr. Kracke enunciated WNYC's policy, it will conduct discussions on any topic of general interest that does not involve religious conflict.

COME IN

...w-Fare Dates...

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For

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**The Daily Telegraph**

Date of Issue 8-11-28

# "CORRUPTING THE ARABS."

## GOLD, TITLES, AND SALVOS.

## BRITISH IN ADEN.

## "TIME THAT STIPENDS ENDED."

An appeal to the British Government to give back to the Imam Yahya O Yemen the Aden Protectorates was made by Mr. Ameen Rihani in the course of a paper on Arabia read before the Central Asian Society, at Burlington House, yesterday. Mr. Rihani recently travelled throughout the Peninsula, meeting the Sultan Ibn Saud, the Imam, and other Arab rulers.

"The Protectorates," declared Mr. Rihani, "are a blot on the British escutcheon. In view of the Air Force you no longer need them. All you need is a playground of about ten or twenty miles. The rest of the area may be offered as a sacrifice to peace.

"Give them back to the Imam, and see what a nice [redacted] Imam he will be. There is no fear that he will ask for more. On the contrary, he will wish the Protectorates off his hands after he gets them."

Mr. Rihani added that the Imam, against whom the Royal Air Force conducted operations recently, could not possibly satisfy the sheiks and emirs, who had been "corrupted with British gold."

"Even worse than buying off a chief," he continued, "is the lavishing of official honours upon him—titles, decorations, and the firing of a salvo of guns.

"The Imam Yahya once imitated the British manner. One of the rulers of the Protectorates who was disgruntled with Aden, went over to the Imam. The latter had the cannons fired, and charged the ruler afterwards for the price of the powder.

### PENINSULA'S FUTURE.

"It is high time that the stipends should end, and that better relations, based upon the principle of mutual interest, be established between the English and the Arabs. The whole peninsula, with the exception of a few areas, will yet be ruled by its two biggest leaders to-day—Ibn Saud and the Imam Yahya."

Referring to the raids conducted by Ibn Saud's tribesmen on Irak early in the year, Mr. Rihani said that a permanent solution of the difficulties could be found by redrafting the Treaty of Mohammerah, and by settling definitely the boundary wells.

"The people of Irak are not hostile to the people of Nyd," he concluded. "King Feisal and King Ibn Saud recently exchanged letters of a friendly character, and the Irak Government issued a notice to the Press enjoining it to cease its attacks on Ibn Saud. It is up to the British Government to bring the drama to a happy close."

**HEMSTREET**
**96 WARREN STREET**
**NEW YORK CITY**

N Y Sun

JAN 8 1931

## *Poetry Luncheon Held By Book and Play Group*

A poetry luncheon, the largest of the Book and Play luncheons arranged by Miss Emma P. Mills this year, takes place today at the Hotel Biltmore. The guests including poets who are in attendence include Leonora Speyer, winner of the Pulitzer prize in 1929 and reads from her book "Naked Heel"; Theda Kenyon, Ameer Rahani, Arabian poet; Sun-Nung Au Yung, Chinese poet; Claire Leighton, winner of the recently awarded etchers and engravers' prize; Henry Williamson, winner of the Hawthornden prize, and Louise Laidlaw, author of "Wishing on a Comet."

[International] Press-Cutting Bureau
51, Red Lion St., London, W.C. 1.

Extract from

Star
Johannesburg, S.A.

Date 24 OCT. 1930

# *AL YAMAN*

## *A LAND OF CONSTANT WARFARE*

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NOT so long ago that entertaining Arabian New Yorker, Ameen Rihani, took us on a tour round the coasts of Arabia, showing us the show spots and keeping up a running fire of humorous comment as if we were a party of sightseeing "rubbernecks." Now, in "Arabian Peak and Desert" he leads us into forbidden Al Yaman, where the genial inhabitants have a formula for dealing with all foreigners —"We kill them, wallah!"

Al Yaman is that Arabian State tucked away beyond British influence to the north of languid Aden. It is a land of constant warfare; war against the Turks, war against the Hijas, war against the British, war against each other. That is why, apart from an ammunition factory run by an Austrian, Al Yaman has not advanced in the last 500 years enough for anybody to be struck by it.

Yet at one time apparently Al Yaman was among the world's wonders. It was the home of the first skyscraper parts of which still remain to tell the tale. The Palace Ghamdan was inspired by the Queen of Sheba, who visited San'a (the capital) on her return from Jerusalem to Africa. It was 20 storeys high, each storey of 20ft. with a belvedere 30ft. long. When the 20th story was finished, we are told, the architect stood on the top of the building, and seeing his shadow extend to the foot of Mount 'Usor he ordered the masons to stop work. "That is high enough," he said, "for the glory and safety of the King."

In San'a to-day the houses run to six and even eight storeys, and the place is a paradise for tenants. A six-storey house may be rented for about 9s. a month, and a four-storey house, built solidly of granite, for 4s. a month. The conveniences are a bit meagre, and tenants must rely on the public baths (plentifully supplied with cockroaches and other livestock), but not even in Al Yaman can one have anything.

Rihani's travels possess particular interest in view of the danger he, a Christian, ran in visiting Al Yaman. He did not advertise the fact that he was a Christian; in fact, he preferred to be an Islamic scholar; but there are times in the book when suspicions are mentioned and the reader seems on the brink of getting a touch of Edgar Wallace. As it happens, the book escapes that, but there is no lack of "punch" about the telling of the tale, and the bow is drawn with rare vigour.

"Arabian Peak and Desert" is published by Constable.

(The gazette february 28/31)
(the woman's page)

VOL. CLX. No. 51

# BRITAIN UNJUST TO ARABS, IS CHARGE

## Policy Balks Realization of Unification Ideal, Says Ameen Rihani

## ACTED AS INTERMEDIARY

### Effort to Negotiate Treaty Was Suspect, Women's Canadian Club Told by Lecturer

Dreams, already three-quarters fulfilled, of a pan-Arabia were described and the British policy which prevents their complete fulfilment was denounced by Ameen Rihani, a Syrian-born Arab, who has acted as intermediary between rival Arab kings, in a lecture on "Arab Kings" before a tea meeting of the Women's Canadian Club in the Ritz-Carlton Hotel yesterday afternoon.

Ibn Sa'ud, the greatest ruler since the Prophet, has brought three-quarters of the peninsula under his programme of unification, pacification and education, Mr. Rihani stated. His urbanization of the Bedouin has caused over 170 towns to grow since 1910 in the central portion of the country. And not only has the house supplanted the tent, but the motor-car is becoming a rival of the camel. "It has not put the camel out of business, though," Mr. Rihani explained. "The Arab says the car is more convenient than the camel but it is not so comfortable!"

While the Arab is welcoming western civilization, he wants to take it "not too much at one time and not too fast" for he feels "that life is short, but do not make it faster by running, and life is hard, but do not make harder by crowding," the lecturer stated.

Kings in Arabia were of three kinds, Mr. Rihani pointed out, independent, semi-independent and those who were curiously dependent. The first of these snapped their fingers at Europe and today there were only two of these. The second type snapped their fingers only on occasion, treaties with Britain making them independent of one another and semi-independent in foreign affairs. There are five or six of these around the coast of Arabia and their good-will is cultivated by Britain to guarantee the safety of the sea route to India. The third type, of which there are nine around Aden, "always insists that British gold shall accompany British advice." They receive money and arms from the British Government, which forbids them to club together against their common "protector;" and, in return, are called upon to become protectors of the British interests around Aden.

This practice, Mr. Rihani stated, was the most objectionable, the most unjust and the most nefarious aspect of British interference in Arabia. The British could have just an adequate protection by using an air force of their own; while the welfare of Arabia could be greatly enhanced by allowing these protectorates to join the independent kings, he felt.

BRITISH DISTRUSTED MOTIVE

Mr. Rihani then went on to tell of his own experiences as an emissary of King Hussein of the Hedjaz to the two neighboring kings, Yahyd and Idrise, to negotiate a treaty of union as the first step toward a pan-Arabia. The British had suspected his mission and had accused him of stirring the Arabs against them. "If I thought it would have done them any good and if I thought they would have done it, I would have!" he confessed. "But what the Arabs needed was peace and the progress consequent of peace." These treaties were to include Britain in a good-will clause, "but the British Government was too slow; it moves like a tank." Soviet Russia and Italy were prepared to step into the breach, however, and since the matter is still pending, Mr. Rihani expressed the opinion that a little speed on the part of Britain would be for her own good, as well as that of the country, since their interests there were to a large extent common ones.

Prohibition, the great problem of the United States, was also a problem in Arabia, the speaker stated, only in one case the ruling was constitutional and in the other Koranic.

Miss Mabel King, president, introduced Mr. Rihani.

I.O.D.E. WORK REVIEWED

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...ghy between ... Christophe streets.

Star Mont 27/2/31

# GANDHI TO EVENTUALLY GIVE PLAN SANCTION

## Author Sees Several Minor Changes Needed

"I take off my hat to Bertram Thomas, explorer," said Ameen Rihani, author and writer, who oscillates between New York and his native Syria, and who is addressing the Women's Canadian Club on Arabia today. "I congratulate Great Britain for it still produces heroes. Anyone crossing that vacant quarter, that 'Abode of Desolation' as it is known, has performed an heroic feat."

Mr. Rihani, is an interpreter of the Eastern mind to the West and the Occidental intellect to the Oriental."

"Will Gandhi finally agree to any plan along the lines of the recent London round table conference?"

"I think he will ultimately. There are several minor things he will likely insist on, and one is that native labor and native industry be given a chance. After all, home industry is not a problem unique to India. Every country tries to foster home industry."

"Can India govern itself?"

"My answer to that is; how can you learn to swim standing on the bank? You've got to get in and learn. India would never learn with English people advising them and directing them all the time."

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WHN—Keller Orchestra
WNYC—Dinner to Ameen Rihani, Arab Nationalist, at Town Hall; W. E. Hocking, Professor of Philosophy at Harvard University; Faris S. Malouf, Street Commissioner of Boston; Dr. Izzat Tannous; Dr. Fuad I. Shatara, Presiding (Off at 10)
15-WMCA—Olympian Orchestra

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# INDIA BEING SAPPED, SAYS AID OF GANDHI

## Women's Peace Parley Here Is Told That Britain Exploits Country.

## FILIPINO ASKS LIBERTY

Arguing that England was slowly sapping the wealth from India, and that the country already had been ruined economically, Haridas Muzumdar, Gandhi's companion on the famous "march to the sea," uttered sweeping condemnations last night against the English policy in India before 600 women gathered here for the Cause and Cure of War conference, which is in session at the Washington Hotel.

The speaker said England was not trying to develop the native people to a plane where they would be able to govern themselves, but to "exploit the country to the lowest degrees possible, and render us starving and desperate."

He told of the troubles India was having with her people, many of them without food and clothing. He said the fact that the salary the Indians were forced to pay the Governor General was five times that of the salary of the President of the United States proved that the British policy held nothing sympathetic for the people.

**Syria's Condition Set Forth.**

Ameen Rihani, writer and lecturer on Arabic questions, pleaded for better control or complete freedom for Syria from France. He said Syria was on the verge of bankruptcy because of enormous French taxes.

Mr. Rihani told that the Nationalists, the majority party in Syria, demanded complete unity of the small states and as substitution for the mandate held by France a treaty with that country. By virtue of such treaty the Syrians would accept French advisory assistance and pay for it until they were able, according to the expressed purpose of the present mandate, to stand alone, he said.

**Filipino Asks Independence.**

Independence also was the theme of an address made by Vicente Bunuan, Filipino publicist, who insisted America should grant the Philippines independence.

"We believe that we are now ready to govern ourselves," he said. "In this respect America's problem in the Philippines is the implantation of democracy and an advisory attitde."

Mr. Bunuan, who is a "product" of the American free school system in the Philippines, readily agreed that the Pacific islands owed much to America; that without this country's aid the Philippines still might be ruled by tribal chiefs and barbaric customs.

Attacks and counterattacks on disarmament had made the day a hectic one for the delegates from the combined twelve women's clubs fostering the convention. While many were at Capitol Hill to try to reinforce Elihu Root in his world court plea, others heard their efforts openly attacked by Bruno Roselli, Vassar professor and former Italian Embassy attache.

**U. S. Accused.**

"Italy can not afford to demobilize," he told the convention, "and if the United States were in Italy's place it would not demobilize either. Plainly, we have not forgotten we were a land-hungry country, and we were not given one scrap of Germany's colonies at Versailles."

He accused the United States of erecting trade barriers and frowning on Italian emigrants. He also differed with the conference's conclusion that armament was the one chief cause of war.

Stanley High was the chairman of ...

International Press-Cutting Bureau,
51, Red Lion St., London, W.C. 1.

Extract from
New York Times

Date 24 FEB 1929

On the March. A Camel Convoy of Armed Wahabi Tribesmen Crossing the Arabian Desert.

# NOW THE WAHABIS PLAY FOR HIGH STAKES

## A Fanatical Religious Sect, They Seek Under Their King Ibn Saud the Domination of the Arabian Peninsula

*Arabia has recently been aroused by the martial and political activities of the Wahabis. The aims of these fanatical tribesmen are discussed in the following article by Mr. Rihani, a Syrian author and poet, who has a first-hand knowledge of conditions in Arabia.*

By *AMEEN RIHANI*

FOR the third time a Wahabi kingdom has arisen in Arabia. Is it likely to fall as its predecessors did? In answering this question three things must be borne in mind: There is no longer an Islamic world with a Khalif at its head to put the Wahabis out of the Hejaz; the enmity of the Sunnis to Wahabism is fast turning to friendliness that recognizes in it a more chastened form of Islam; the aim and purpose of its present leader, King Abdul Aziz Ibn Saud, are not exclusively religious. They include a racial and political ideal which has risen during the past seven years to predominance. Pan-Arabism and Wahabism are the A and Z of his policy.

Arabia proper, that is the peninsula, is a little larger than the State of Texas, with a population of about 12,000,000 souls, the majority of whom are Bedouins whose flocks must have water and pasture. But three-quarters of the peninsula is a desert waste and the pasture is dependent upon the weather, which is not so regular and generous in its bounties of rain as it is in other parts of the world. Hence the raids, or the migrations, or the great movements, from the time of the Prophet down to the present day, which are born among the sand dunes or the barren black mountains, and are destined to spread in every direction until they reach, for better or for worse, the green zones of the north. Indeed, water and pasture have always been the magnets of the tribes, as well as the cause for their ancient feuds and wars. Ibn Saud has more than once enlisted in his cause a year of drought, as it were; for hunger is a greater driving force than either politics or religion. And when a year of drought is accompanied by other calamities, as was the case in the World War, the tribes of Nejd move in every direction but the barren south.

South of the Hejaz, however, are the mountains of Asir which, like the mountains of the Yeman, receive a little of the bounty of the monsoon rains and are alive, therefore, with perennial streams and fertile valleys crowned with emerald hills. Most of the tribes in these mountains have become "religious," as the Wahabis say of the Arabs who embrace their Unitarian faith. But in Tihamah, or the lowland, where the Idrisi rules, a problem recently presented itself which King Ibn Saud helped to solve in a manner quite consistent with his political program.

The Idrisi was at war with the Imam Yahya, who conquered Hudaidah and three other towns north of it on the Red Sea, threatening the capital Jaizan. Whereupon, Saiyed Hasan ul-Idrisi, who succeeded his deposed nephew, appealed to Ibn Saud for protection. This was promised on certain conditions which the Idrisi accepted and which are embodied in the Treaty of Mecca, concluded in October, 1926, between him and King Abdul Aziz Ibn Saud. In that treaty is a striking example of how well an Arab ruler can imitate his friends the British. Protection is pledged to the Idrisi on condition that he does not sell or otherwise dispose of any of his territory, or enter into treaty relations with a foreign power, or grant any concession to a foreign syndicate, without the consent of Ibn Saud. In other words, Ibn Saud now holds a mandate over Asir, which, like the Hejaz, has ceased to be a factor in Arab politics. All of that territory, lowland and highland, adjacent upon the Yeman, is now practically under Wahabi control.

Outside of the independent Yeman, however, the conquering Wahabis cannot exercise their arms upon any tribe or any territory that is not in a measure under British influence or protection. Mascat is a British protectorate; Qatar, as well as Trucial Oman on the Persian Gulf, is a British sphere of influence; Bahrain is practically a Crown colony, and Koweit is bound by treaty to take advice and receive protection from the British government. Here are the snags, it would seem, to Ibn Saud's Pan-Arab aspirations. But there is another side to the question. During the World War Ibn Saud entered into a treaty with the British government by virtue of which he was to recognize British authority in the places mentioned and to receive yearly a monetary consideration of £60,000. But that treaty, which was discontinued in 1923 together with the yearly stipend, was replaced in 1927 by a treaty of peace and friendship.

A Proud Native of the Mysterious Desert.

*Photographs by Keystone.*

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The Ikhwan, of which the army of Ibn Saud is composed, come mostly from the settlements, that is the settlements of the Bedouins who have renounced the nomad life and their pagan practices and embraced with a one-eyed zeal the Unitarian faith. They are intrepid and indomitable, fanatic and ferocious. Ikhwan means brothers—a brotherhood, in truth, of Wahabism and the sword; a consistent substantiation of the covenant that was made in 1744 between Ibn Abdul-Wahab and the first Saud. These Ikhwan speak of the Sunni and Shi'ah Moslems as Mushrekin, that is people who worship saints and tombs instead of worshiping only Allah; and as such their property and their lives are forfeit unless they become "religious," or good Wahabis. They do not even salaam a non-Wahabi Moslem, and if one of them does so by mistake he asks Allah's forgiveness and demands that his salaam be returned to him.

I met one day in front of the palace in Ar-Riyadh one of these Ikhwan, who, seeing a camera in my hand, asked me, without salaaming, to take his photograph, and, posing instantly he pointed to the dagger at his side and said: "Do not forget to take this too." He did not ask me for the picture, after snapping him, as do the Arabs when they pose for you. But I heard him say to his companion: "The dagger, too, is in the picture. I wish it was in his heart."

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AS an example of the sincerity of the Ikhwan and their one-eyed consistency and zeal, I recall an incident in their invasion of the Hejaz. The Keeper of the Keys of the Kaaba, an octogenarian, as dissolute nevertheless as most Meccans, fell into the hands of a band of the Ikhwan. He fell to weeping. "Why art thou weeping, thou infidel?" one of them asked. "I am weeping out of joy, ya Ikhwan," he replied, "for, after all my years of infidelity, Allah in his mercy hath willed that I die a right Moslem, a Unitarian, a Wahabi. Allah and the Prophet be praised."

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Mr. Rihani: What do you do to guard against contagion?

A "venerable Sheikh of learning and culture": There is no contagion in Islam. These are the words of Allah as set down in the Book: "I will shake hands with a leper, without fear of catching the disease."

Mr. R.: And if you do?

The Sheikh: It is the will of Allah.

Mr. R.: But does not the Prophet in the Hadith say: "Fly from a leper as from a lion"?

The Sheikh: Yes, that is the Hadith. But the Commentators tell us, etc.

The Sheikh's quotation from the Qur'an is not to be found there; but there is a tradition somewhat similar in import.

Mr. Rihani is a poet, and poetic history does not always accord with that of the chronicles. On this principle we may interpret the exclamation "San'a, once the queen city of the world, says History" (p. 78); it must have been a very small world. Even the poetic explanation seems inadequate to account for the statement (p. 186): "One of the latter Himyar kings, Zu'n-Nawwas, in whose days the Muslem Arabs of al-Hijaz invaded Al-Yaman, first embraced Al-Islam, and soon changed his mind and embraced Judaism." It must be said in defence of this king's conduct that he died the better part of a century before Islam had been heard of, and so must have sinned out of ignorance. Still digressions into "history" do not constitute an important part of Mr. Rihani's book, which students of Arabian affairs will find very full of information.

D. S. M.

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of that fight would have been worth $20 to any newspaper, we were told.

# ITALIAN GROUP HONOR RIHANI — CLEVELAND

## Classed with Gugliemo Marconi and Hugo Eckner as Life Member of Italian Cultural Garden

(Special to The SYRIAN WORLD)

Cleveland.— A letter signed by P. Gardo, president of the Italian Cultural Garden Association of this city, was sent to Ameen Rihani, Freike, Lebanon, notifying him of his election as Life member.

Mr. Rihani's name, as the most distinguished living Syrian who has contributed to world culture, was forwarded by The SYRIAN WORLD on request. His name will be inscribed along with such names as Gugliemo Marconi and Hugo Eckner and other distinguished men and women whom the Italian group of Cleveland has sought to honor in this way.

The Cultural Garden movement has gained popularity not only in Cleveland, but in many parts of the United States and in Europe. The Rockefeller Center of New York now has an International Garden similar to that of Cleveland, only on the terrace of the eleventh floor of the imposing Manhattan skyscraper. The purpose of those gardens is to foster international understanding and cooperation through the esthetic channel. Each nationality, including the Syrians, has a plot of land in an extensive inter-city park to develop along national esthetic lines. Some of those gardens, among them the Italian, have been already developed. The Syrian garden is still in the process of development.

This singular honor to one of our own great living men was tendered Mr. Rihani through Mr. Michael S. Caraboolad, president of the Syrian Cultural Garden Group. The letter follows:

**Mr. Ameen Rihani**
**Freike, Mt. Lebanon, Syria.**
**Dear Mr. Rihani:**

**Some five years ago, a unique civic movement was begun in one of the**

(Continued on page Two.)

Syrian World
June 27, 1935

## CLEVELAND ITALIANS HONOR RIHANI

(Continued from page One.)

**parks in Cleveland—The creation of a group of national cultural gardens. The purpose of these gardens is to give definite, tangibile form to the cultural development of our great city and to provide a medium for the artistic expression of its nationality groups. Today there are nineteen gardens in the chain.**

**Our Italian Cultural Garden, one of those in the chain, was formally dedicated in 1930, the year of the Virgil millennial, in recognition of which the Italian government sent as a gift to be set in the garden, a beautiful bronze bust of the great poet with a column from the Roman Forum for a pedestal.**

We are determined to develop our garden into an adequate expression of the glorious cultural heritage which is ours—a culture that has enriched the whole civilized world and transcended the limits of nationality.

We hope to identify with this movement, those who are today contributing to civilization. In recognition of your contribution to the cultural advancement of the world, today, may we, through Mr. Michael S. Caraboolad, president of the Syrian Sultural Garden Group which is sponsoring the development of the Syrian Garden, assume the privilege of conferring upon you the office of Honorary Life Member in our Assciation.

We shall be highly honored to receive word that you accept so that we may add your name to our list of Honorary Members among which are Guglielmo Marconi, Hugo Eckner and other distinguished men and women.

Very sincerely yours,
Signed P. Gardo
President, Italian Cultural Garden Asso.

Turn over to p 123
Syrian Poet writes in English

including to fore-
cluding the Residen ... includ
anybody who ...
authority in the ...

... the concluding verse:—

"Allah is mighty, Allah is great,
His hands all things resuscitate:
He burns the shroud,
He shakes the cloud,
And the dead of the earth with new life are endowed
The bones of the earth are joyous and proud:
It rains, it rains!"

In "The Palm Groves of Memphis"—which indeed might be called "The Khamsin"—while some vivid and poetic pictures are given, the slight clumsiness of the metre rather spoils the verses, but a series of four sonnets, entitled respectively, "Alcazar," "Alhambra," "The Mosque" and "Al-Zahra," are better.

But perhaps the best thing in the book, is the last, which gives its name to the collection—"A Chant of Mystics." There is quite a Greek chorus touch about this.

I believe Rihani is a Christian, but from several of his poems, and from this last particularly, we would have been inclined to name him a Sufi (albeit with occasional touches of Pantheism).

But to quote a little from it:—

"Yea, Man is as near the Beloved
As far from the world he may be!
He is full of the beauty of Allah
As he's void of the Thou and the Me.
Life and the world we abandon
That the Life of the world we may see.
O, come to the assembly of Lovers
In the shade of the Tuba tree.
Oh, come to the Banquet of Union
And taste of the ecstacy.
Oh, come to the Tavern where nectar
And wine are aflow as the sea,
For only the drunken are sober
And only the fettered are free."

There is a fervour, a fire about parts of this last portion of the book, which raises it from mere verse to poetry.

Yes, there is no doubt that this is a book for one's bookshelf. While behind it all, there is a lack of the thought and the motive which make for great poetry, yet the fire and passion of parts of this last poem is of the Divine Flame—and apart from this all, the book is of interest to the student because it is a writing of an Easterner in the correct (yet unstilted) diction of the West.

ALI ASIR.

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## NOTICES OF BOOKS

ARABIAN PEAK AND DESERT: TRAVELS IN AL-YAMAN. By AMEEN RIHANI. $8\frac{1}{2} \times 5\frac{1}{2}$, pp. ix + 280, pls. 14, London: Constable & Co., 1930. 15*s*.

This work contains the record of a journey from Aden to San'a, and from San'a to Hudaidah, performed, as we gather from a casual notice, in the year 1922. The route followed for the first part was somewhat to the west of that described by W. B. Harris in his *Journey through the Yemen* (1899), while that of the second part seems to have been identical with the route of G. Wyman Bury, recorded in his *Arabia Infelix* (1915). The threefold purpose of Mr. Rihani's journey was, he told the Imam of San'a, "to see the country, to write about it, and to be of some service to its people and their cause." He certainly accomplished the first two of these aims; how far he attained the third is not clear. He told one of his questioners that "he had nothing to do with politics; only as a lover of Arabia and the Arabs he would like to see the rulers of the country stop fighting each other". Such a desire would seem to be essentially political; and the writer appears to have countenanced the assumption that he was on a political mission, and at one point actually got involved in *la haute politique*. And some very serious fighting took place after his departure. But if Arabia is helped by fresh information being given to the West about its geography, institutions, and language, Mr. Rihani has certainly helped it, and remarkably well for the brevity of his stay. For his volume is certainly instructive on all these subjects, besides being exceedingly well written.

The conversations reported are all of interest; attention may be called to one, not only as illustrating the mentality of the Zaidi Community, but as showing that the fatality whereby the Qur'an is misquoted is to be found among the most devout believers in that book.

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